THE UNITARIAN

JUNE 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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THE WATER STAR

By GEORGE H. BADGER

Size, 12 mo; pages 86; price, 80 cents, net, by mail 87 cents.

Out-of-door essays in which the ways of nature are drawn as parables to illustrate moral and spiritual lessons, and to impart the courage and optimism which human nature, as the nobler counterpart, should likewise reflect. The freedom of the open air and the unfettered spirit breathes through the pages of this little volume, and one closes it with refreshed and stimulated courage.

SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

New York Times

Four interesting, ingenius essays written for the encouragement and delight of the average man who because he knows that he is not conspicuous underates his importance in the scheme of things.

Louisville (Ky.) Courier-Journal

Four delightful essays teaching by allegory and reflection some of the great ethical truths of the world, and showing by induction what Nature can unfold to those who really have eyes to read her book. The last essay, "Do We See Nature?" is about the most impressive, though all are soundly good.

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables; The water-star: the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded. The book is published by the American Unitarian Association.

Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

New Bedford Mercury

Direct, forceful, full of apt suggestiveness.

Christian Register

The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

Zion's Herald

All have an elevating, refining influence, and bring the reader sympathetically into touch with the wonderful works of God.

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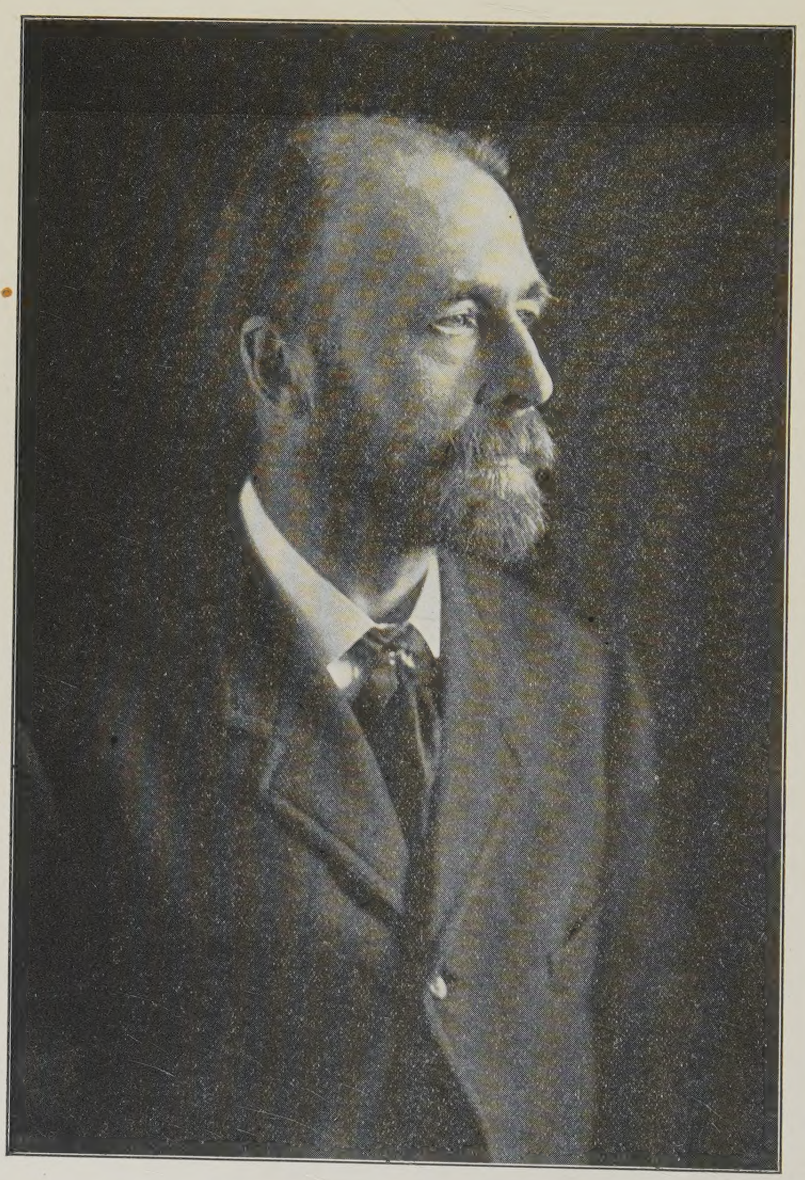

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WILLIAM HANSON PULSFORD

Minister of the Church of the Messiah, Chicago, Ill.

THE UNITARIAN.

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THE last year has been a trying year in all matters of finance, but the year's gifts to the American Unitarian Association from churches and other sources have reached the sum which THE UNITARIAN has persistently urged as the measure of an average year's giving, $100,000. Last year's achievement of $150,000 was of course exceptional, and was expected to be so. But in no other year, even under favorable conditions, have the gifts of this year been equalled. We congratulate the Association, its energetic officers, and the churches for the accomplishment. More money still can be had as rapidly as we succeed in convincing our constituencies that real things are waiting to be done. The ministers of the local churches must always be the most potent missionaries to keep faith in our enterprises growing in order that adequate means shall grow with equal pace.

THE proposition of Rev. John Haynes Holmes looking toward a week of "Anniversary Meetings" in New York in 1910 is admirably presented, and we hope that no legal technicalities will prevent the full consummation of the plan. Ours is the only significant religious organization in America that cannot take its great meetings of deliberation and legislation into any city in the land, but keeps its organic work in a single territorial pocket. If the obstacle in the way proves to be the method of incorporation under Massachusetts laws, some way out of it must be found which shall demark the differences between our institutions and mere trust companies of the commercial world. We are a national fellowship more than we are an amalgamation of Massachusetts corporations, and if we must make the unpleasant discovery now that we cannot be one without being the other also under present charters, let's change the method.

WE present this month an interesting article descriptive of our noble boys' school at Hackley. It is one of our denominational assets well worth cherishing: for here the sons of Unitarian households can find opportunities for education at a critical point in life under conditions congenial to a large and generous ideal of manhood, in an atmosphere of liberal thought and religious faith consistent with the things our churches stand for. Many men of signal usefulness in all that makes churches worth while may be saved for our household of faith because of this opportunity of an education not removed from our ways of interpreting the religious life. Mrs. Hackley's munificent gifts have made this school possible: are our ministers doing their part in letting the value of its opportunity be known to the parents

of boys seeking a school away from home? The gift of a boy to Hackley is next to the gift of an endowment, in importance. Under some conditions it might be worth even more.

AND then there is Proctor Academy up in rural New Hampshire,—an entirely different proposition from Hackley in some outward aspects, and yet standing for exactly the same thing—the opportunity afforded to boys and girls of liberal households, to find their education under normal and liberal conditions. Proctor has just received a notable gift from a generous New York woman which increases its efficiency particularly in the case of girl-students. The endowment of Proctor Academy is modest as is also its natural field of service. It needs more money and more friends to make its achievement meet its rare opportunity according to the ideal of its teachers and trustees. Who more may need what a Unitarian boarding school can render than the sons and daughters of families located in smaller New England towns where the local resources of education are meagre, where the family exchequer is small, and yet where the good old-fashioned ambition for a liberal education is keen and persistent! There are things which the Hackley School cannot do, which the Proctor School can do particularly well: and they are things which our Unitarian people should want to have done effectively.

ONE of the most *real* obstacles to a closer relation between the Universalist and Unitarian fellowships is the sort of thing represented by a graceless item in a recent number of *The Universalist Leader*. It is from "I. M. A's" fantastic pen, and relates to our work in New Orleans. The item contains a gross mis-statement of facts: an ungenerous innuendo as to the cause of imagined mishaps, and a petty squeak of captious sectarianism which exceeds the worst of the *Zion's Herald's* recent offences. One may not always expect the writer of this unique department in *The Leader* to be gracious, broad-minded, or kindly-mannered, but a reasonable regard for truth is usually characteristic of our Universalist friends, and we wonder by what slip of editorial oversight this passage escaped the discriminating blue pencil. We know of many Universalists who will be ashamed of "I. M. A's" ungraciousness.

The Meaning of Whitsunday

As Unitarians do not believe in the Trinity, men question whether Whitsunday has any meaning to them. But Whitsunday commemorates a great day in the Christian tradition. After the crucifixion the disciples separated and returned to the mode of life they had adopted before they met Jesus. Soon, however, a common impulse brought them together at Jerusalem. There in worship together they felt the thrill of a new power which enabled them to carry on the work of Christ. And when in any day men have felt the power of God filling and animating their whole lives, when they have found themselves eager to proclaim anew the spirit of Christ in words of faith and deeds of love, whenever from the thought of God or of his works is born the higher impulse to renewed activity in service—that has been a Whitsunday in the lives of men.—*Rev. Chas. T. Billings.*

OUTCOME OF THE ANNUAL MEETING OF THE A. U. A.

THE outcome of the discussion of methods of reform in nomination of officers and directors of the A. U. A. was not after the manner of THE UNITARIAN'S preference; but we may well congratulate the Association and all its friends on the thing that happened. We had an entire session of the annual meeting devoted to "open debate" on a burning issue and every body talked straight to the point, no time was wasted in foolish ranting or inconsequent wrangling, perfect good spirit persisted through the whole discussion, nothing was said that one might now wish had been left unsaid; the wholesome feeling of harmony in our national work was strengthened rather than weakened, and a veritable step forward taken in the campaign for virtual "nationalization."

What are the things gained?

1. The creation of a nominating committee absolutely beyond suspicion of local manipulation.

2. The elimination of the life membership vote in nomination.

3. The removal of the artificial "double nomination" scheme, and opportunity for a genuinely democratic selection of candidates.

4. The possible use of petition papers of nomination for any office where actual desire may come for such nominations.

5. A method which allows easy application of "Conference Nomination"' where that is genuinely desired. For almost inevitably the more wide-awake conferences will discover that by having a nomination made by formal vote of a conference through its executive board, or in open session, a concentration of votes can easily be secured which will practically assure nomination; and indeed, experience may lead judicious nominating committees to urge such action as the only escape from hopelessly scattering ballots.

We believe that this means a long step towards progress, won without friction, bitterness or clash of narrow partizanship. It is a "triumph of the whole" and other steps of further progress will come more easily because of it. To the rare sagacity of an exceptionally painstaking and alert business committee much of this success is due; and we who represent sections outside of New England are quick to acknowledge the splendid spirit of fair-play, co-operativeness and good fellowship with which our New England associates met the spirit of the "innovaters from afar"—especially of the life-members who without hesitation voted away their own rights in the matter of nominations for the larger good. This way lies progress and vital comradeship in the things that make for national growth!

Sweep away all that is irrational in creeds or obstructive in churches; make an end of wolfish and sheepish types of piety and canting forms of philanthropy; lead mankind onward and upward into the full, clear light of reason and the large freedom of nature—and will religion have disappeared? Only as the sun disappears when men come out of caverns and cellars, and find the mists of morning swept from the wide firmament of blue and gold.—*Rev. Charles G. Ames.*

Infinite is the help man can yield to man.—*Carlyle.*

Progressive Unitarianism

By REV. WILLIAM H. FISH, Minister of the Church in Meadville, Pa.

UNITARIANISM is not a sect, founded, as is the case with most sects, on some special and easily ascertained doctrine or system of doctrines. Yet if it has any real significance of practical value, it must surely be one which can be made intelligible through some form of words. Perhaps we cannot better indicate one of its most essential qualities than by calling it, as it has been so often called of late, *a movement.* To my mind this word seems accurately expressive. If the history of our form of faith during the last half century shows anything, it shows that it is not a body of fixed and definite beliefs, but a movement along certain clearly defined lines—a stream of tendency controlled and directed by certain principles not at all difficult to ascertain.

And these principles are two in number: *First*, acceptance of reason as a trustworthy guide in the pursuit of religious truth; and *second*, reverence for right as the highest law of human life and the supreme end of human endeavor. These are the characteristic features of Unitarian Christianity as it has existed from the beginning in this country, at least.

Historically, it is true, the name had a doctrinal origin; it implied belief in the Divine Unity, rather than in the Trinity. But it must be remembered in the first place, that, as so often happens in the history of a new movement, the name given to those who first bore it by their opponents was accepted only with reluctance; and, in the second place, that from the first the doctrine of the Unity of God was regarded as incidental, not fundamental—as only, that is, the result of one special application of a principle going much deeper. Channing said, "The great question between the Orthodox and the Liberals is not whether the Trinity, or vicarious atonement, or innate sin be true; but a broader question,—How far is reason to be used in explaining Revelation." His own answer is seen from this: "I am surer that my rational nature is from God than that any book is an expression of his will. This light in my own breast is his primary revelation and all subsequent ones must accord with it."

This was Channing's declaration of intellectual independence and the denomination of which he was the most prominent founder has exhibited increasing courage and consistency in acting upon it. But no one can be at all acquainted with the early history of the Unitarian movement without being aware that it was quite as much a moral revolt against an unworthy conception of the character of God as a protest in behalf of outraged and downtrodden reason. Long before the actual outbreak of the controversy that resulted in fastening the Unitarian name upon a large number of the oldest Congregational churches of New England the harsh and cruel doctrines of the Westminster catechism had been gradually dropping out of sight. Many of the clergy had drifted insensibly into Arminianism; they could no longer believe that men were arbitrarily elected to be saved or damned, without any regard to their own free choice between good and evil. Others were painfully studying the Bible intent upon discovering by a laborious comparison of texts what its teachings really were. It was a time of widespread unrest; ministers and people alike seemed waiting for some decisive word which should crystalize and bring into clearer light the convictions that had been more or less unconsciously growing up within them. For some this word was spoken most effectively by Murray and Winchester, whose vigorous denunciations of the doctrine of endless punishment, and enthusiastic announcement of the uni-

versal love of God strongly moved the popular heart. To others Channing's calmer, but not decided and unsparing arraignment of the cruelty and injustice of Calvinism appealed most powerfully. In the famous Baltimore sermon, which is said to have created a greater sensation than any sermon ever preached in America before or since, the great Boston preacher certainly made it perfectly clear that he opposed the current theology chiefly on moral grounds. After setting forth the various points of the Calvinistic system, in which he had himself been trained, he said: "The false and dishonorable views of God which have now been stated, we feel ourselves bound to resist unceasingly. Other errors we can pass over with comparative indifference. But we ask our opponents to leave to us a God worthy of our love and trust, in whom our moral sentiments may delight, in whom our weaknesses and sorrows may find refuge. We cling to the divine perfections. We meet them everywhere in creation, we read them in the Scriptures, we see a lovely image of them in Jesus Christ; and gratitude, love and veneration call on us to assert them. Reproached, as we often are, by men, it is our consolation and happiness that one of our chief offences is the zeal with which we vindicate the dishonored goodness and rectitude of God."

Along these lines, then, one rational and the other moral, American Unitarianism was first started and has continued to advance till the present time. Some have desired to impress upon it the distinctive features of a sect; they have wished to fix their own opinions, or the prevailing opinions of the passing hour into a definite and authoritative creed; but when once its true character as a movement is apprehended, the inconsistency of all such efforts becomes evident. It may be easy to tell what an individual Unitarian believes; it may be possible to find a form of words which will express the present opinions of a certain number—perhaps of the majority—of Unitarians; but to give to such expressions a permanent and binding force would be to revolutionize the whole character of the movement, and practically to seal its doom.

Suppose the ideas of Channing's time had been so formulated and fixed in regard, for example, to the authority of the Scriptures. Channing said—rather strangely, as it seems, in view of the utterance already quoted; but these are his words: "Whatever doctrines seem to us to be clearly taught in the Scriptures we receive without reserve or question." How many Unitarians could subscribe to that now? Since Channing's time a flood of light has been thrown upon the various books of the Bible and upon the sacred writings of other religions as well—light which, were he now alive, he would be among the first to recognize and rejoice in. We have come to see with a clearness unattainable before the studies and discoveries of our own time, that the Word of God is not bound up between the covers of any one book—that not among the Hebrews alone, but also in many other nations there have been inspired teachers and writers; and while we may justly claim that the Bible is superior to other scriptures, to assume that every statement made by every one of its numerous authors must be true, no matter how plainly it contradicts the revelation of God through science, through human history, or through the more fully developed or better understood nature of man, is hardly more reasonable than to make the same assumption in the case of the Vedas or the Koran.

And beyond all doubt more light is still destined to break forth from that great Word of God which is written upon the universe and in the still unfolding human soul, as well as in the inspired utterances that have come down to us from ancient times. The present has no more right to bind the future in any such way as to increase the difficulty of receiving that light than the past had to bind the present.

So our creedlessness is amply justified. If, as many have maintained, it is in some directions an element of weakness, it is in other and more important ways an element of strength.

To it Unitarianism largely owes its essentially progressive character. Let me not be understood to say that other forms of faith are not also progressive. No one with open eyes can fail to see that great changes are now taking place all around us. Look at the Liberal Orthodoxy of to-day, and see how nearly identical its position is in many respects with that occupied by the Unitarianism of earlier days. The same arguments are advanced in favor of a more rational interpretation of the Bible, the same moral objections are brought against some of the old doctrines. But Unitarianism was and is progressive in harmony with its recognized principles; Liberal Orthodoxy is progressive in spite of the creeds to which, for the most part, it still tenaciously clings. Unitarianism breathes the free air of heaven and knows no other bonds than the obligations of truth and right; Liberal Orthodoxy tries to squeeze itself into a cage which it has really long ago outgrown, and its natural and healthy development is of necessity more or less seriously checked. It is sad to see how much time and energy are expended in the effort to read into the old phraseology new meanings of which its framers never dreamed and which, if they had dreamed of them, they would have repudiated most vigorously; sadder still to think of the strain upon tender consciences occasioned by the conflict, sometimes only too sharp, between real and professed beliefs.

But it results from the substantial progress which orthodoxy, in some of its forms at least, has made, and in part from the larger views to which Unitarianism has attained, that many of the old issues between the two are practically dead. This is true in great measure of the controversy in regard to the doctrine of the Trinity. Not that the Unitarians of to-day believe, as a rule, any less earnestly in the unity of God than their fathers did. On the contrary, the tendency of recent investigations has been to deepen and strengthen that faith immeasurably. "Modern Science" it has been truly said, "is intensely Unitarian. Unity is the word on which it is laying its extreme emphasis in its doctrine that the forces at work in the universe are but different forms of one and the same force." But acceptance of this doctrine by enlightened minds in all communions has resulted in breaking down to a large extent the old barriers between Trinitarians and non-Trinitarians. On the one side the old doctrine is often presented in a very much modified form; on the other side, the line once sharply drawn between God and man has become much less clearly defined. More of us are now quite as ready as the orthodox to say that God was in Jesus Christ reconciling the world to himself, although we usually like to add that he is in others of his children as well, engaged in the same great work—that we have only to listen reverently and faithfully for the witness of his spirit to become aware of his presence in our own souls.

Through the gradual decline of controversy on this and other similar topics, and through the increased emphasis which has come to be placed on practical righteousness as distinguished from theological opinion, it is more and more clearly seen that the unity for which Unitarianism stands is first and foremost not a special mode of conceiving of the divine nature, true and useful as that mode may be, but unity of spirit, unity of aim and purpose. This idea is clearly expressed in the preamble to the constitution of our National Conference, in which we declare that our churches "accept the religion of Jesus, holding in accord with his teaching that practical religion is summed up in love to God and love to man," and that "we cordially invite to our working fellowship any who, while differing from us in belief are in general sympathy with our spirit and our practical aims".

Since the adoption of the preamble in this form, in the year 1891, especially, the thought which it expresses has grown increasingly prominent in our own consciousness and has been manifested more and more clearly in our

attitude toward other religious bodies. How completely, for example, have the controversies between radicals and conservatives, as they were called, which so long disturbed the inner harmony of our body, disappeared from our religious gatherings! How seldow is any reference now made to those old party names! How meaningless they have become! Not that there are no longer differences—even wide differences—of opinion among us. At almost every series of conference meetings views are expressed by some, on what have been commonly regarded as vital points with which others of our number can by no means agree. But the old grounds of division have for the most part ceased to exist. We no longer regard anything as vital except the underlying principles of our faith; and so long as we are agreed in these, so long as we are all facing the same way—looking forward and not back—we can march shoulder to shoulder, even if we cannot all keep step to the same tune.

One evidence of the change in this direction which has been taking place among us is the tone and spirit of most of our recent literature. Look over the lists of the A. U. A's publications and see how largely constructive and spiritually quickening works predominate over those of a purely critical or controversial character.

Another indication of the same sort is the character of our representative ministerial meetings. Of the last Ministers' Institute Mr. St. John said in the *Christian Register:* "In all these meetings not a false note, not a complaint, not a dream of self, but everywhere and always a mighty piety, a noble earnestness, a splendid zeal for service."

A still more significant sign of progress is the growth of the missionary spirit among ns. If a man has a truth from which he derives great comfort and inspiration, he naturally desires to communicate it to others that they may share his joy. It is surely because we as a denomination are gaining a new sense of the deep spiritual value and helpfulness of our faith that instead of being content to keep our light hidden under a bushel in one section of the country we have been making such vigorous, such increasingly successful efforts of late to diffuse its rays far abroad.

But the steps already taken and the gains already made are trifling in comparison with those to which we may reasonably look forward if we appreciate our opportunity and faithfully do the work which seems plainly marked out for us. We may not indeed witness any rapid multiplication of churches bearing the Unitarian name. There are many prejudices and misconceptions, many old associations which stand in the way. But any one must be blind who does not see that the world's religious progress is steadily in the direction of the essential truths for which we stand, the authority of reason rather than of tradition, and the regular and continuous revelation of the divine life in the entire universe and especially in the human soul.

And we have it in our power either to hinder or to help the movement far more than many of us have realized. We can hinder it by affording practical justification for the solemn warnings that are sometimes uttered against the chilling and deadening influence of our thought; we can help it by showing in our churches and in our individual lives that the largest intellectual liberty is entirely compatible with the purest and deepest spiritual life. This has, indeed been already shown in a great many instances, as those best acquainted with our history are well aware. There can be no more appropriate characterization of the Unitarian church as it is represented by its most eminent leaders and such poets as Longfellow and Lowell, Bryant and Emerson, Hosmer, Gannett and Chadwick, than that given by Prof. Peabody of Harvard, when he defined it at one of our anniversary meetings as the "Church of the Spirit". "Beneath the vigorous rationalism and sincere dissent of Unitarians" he said, "there is a deeper movement of religious life, a consciousness of God which none but a poet can utter. * * The future welcomes the Church of the Spirit as a

strong breeze comes up out of the sea and swells the sails that have long been calmed; and the Church which gives itself to that persuasion of the spirit coming as the wind comes, viewless, but full of power, is borne on like a vessel that heads at last upon her proper course. The restlessness of her crew is stilled as they hasten to their new obedience, and they sing as they trim their sails,

"Why labor at the dull mechanic oar,
When the fresh breeze is blowing,
And the swift current flowing,
Right onward to the eternal shore!"

A Parable of the Hesperideans

(*With apologies to the shade of Lewis Carroll*)

NOTE—Our London contemporary, *The Inquirer*, has been carrying on in its columns for the past few months a most notable discussion on "Our Great Problem" in which has been involved the issue of the "Unitarian name" or some more comprehensive substitute therefor. The following parable is published in conclusion of the whole matter and although having more immediate pertinence to English Unitarians, may have its vital interest for us.—EDITOR.

In a far southern land there was a little community of orange growers, whose groves and gardens had been at one time fairly fruitful; but, owing partly to a change in climatic conditions and partly to obsolete methods of husbandry, called traditions, to which the owners tenaciously clung, the fruit had fallen off, both in quantity and quality. Some of the trees were already dead, others presented a sickly appearance, suffering from blight and drought and an impoverished soil. Even the healthiest trees yielded a less return than in other days.

After long delay and much promiscuous discussion, a meeting of the growers was arranged to take council as to the condition of the groves, and to receive remedial suggestions. Among the company, and taking a principal part in the discussion were the well-known figures of Alice, the Carpenter, the Walrus, the Mad Hatter, the Queen and the Knave of Hearts, the Dormouse and the Jabberwok.

The Suffragette movement being then at its height, Alice said there was no need to move anyone into the chair, as she would take it herself.

After a great deal of noise and chatter and confusion, the Carpenter, a plain-spoken and rather common person, rose and said:

"Stow your tackle. Listen to a bit of common sense. What our trees want is water. The wells have given out and there hasn't been a shower to speak of the last five years. But there's plenty of water up there in the hills, only we cannot get it down all these miles unless we join together to lay down pipes and set up a system of irrigation, bringing the water to each man's grove. Now, who's willing to join a combine to bring the water from the hills? There's not one of us can do it by himself—alone. What I say is, A COMBINE."

Then the Mad Hatter jumped up:

"*Combine! Combine!* You can't have a combine until first you are agreed about a name for it. Everybody knows you can't have a baby until you have first decided on a name; and you can't have a combine till you get the name. Now!"

"Order! Order!" cried Alice. "They didn't have a name for me until *after* I was born, and couldn't we wait for the name of the combine until the combine is really in the cradle?"

"No, you can't!" sputtered the Mad Hatter. "*Everything*, *everything* in a combine depends on the name. You see, the name *is* the combine. Now everyone knows that our orange trees came straight down from the garden of Hesperides, that they always have been Hesperidean, and that Hesperidean is a glorious name, because it no longer means Hesperidean, but Evolution, Cocoanuts, Progress, Freedom, Yams and Cockatoos. So unless we all agree on 'Hesperides' for the name, and inscribe it on our banner and watering-pots, we cannot combine—and we won't that's flat!" And the speaker sat down in a heat.

This was more than the Walrus, a grave and reverend looking person, could stand.

"That is all nonsense and a mere hunting of the shark," said he. "Hesperides is a little sectarian name, and in these days we must take wide Catholic views. There are other gardens beside that of Hesperides from which oranges come—there is the garden of Eden, there is the garden of Epicurus, there is California, the garden of the West, and Jaffa, the garden of the East. These gardens produce better fruit and more abundant than ours, and if we combine it must be with these folks to whom Hesperidean is a dogmatic name, and as irritating as a red rag to a bull. I therefore propose that the combine be called 'The Amalgamated and Catholic Syndicate of Golden Apple Growers,' with limited liability and unlimited profits."

Then Bedlam was let loose, and everybody shouted at everybody else until the Carpenter got a chance.

"Look here!" said he, "I don't care an empty oyster-shell for your names. All I know is, these trees are dying for want of water, and that the water is up there in the hills. I move that the question of the name be deferred until we get the water."

Whereupon the Mad Hatter jumped on to the table.

"That's no use at all, because if you put off the question of the name, there is the question of First Principles, and the question of Constitutional Basis, and what Doctrine is to be your Password. You must have a Constitutional Basis for a Combine, and a Basis doesn't mean a basis; it means a high wall built round the groves, with a guarded gate at each end, and no one to be admitted with the water until he can repeat the Password. You cannot have water, or a combine, or a Basis without a Password, which everyone must pronounce in the right way. There now!" And the Hatter was hotter than ever.

"Dear me!" said Alice. "When the Queen of Hearts and the Dormouse combined with me to give a tea-party, we did not wait for a Password before we began to cut the bread-and-butter."

"No, my dear," answered the Mad Hatter; "that's because you are women, and women are not logical; but logic *won't* let men combine without a basis, and, of course a basis means a Password."

"Password, indeed!" broke out the Walrus. "Passwords belong to the time when thought was under lock and key, when every man believed the oranges from *his* grove to be the only oranges Heaven intended men to eat—that all other oranges were poison fruit. Now we know that there are thousands of different kinds of oranges, all as good as one another, and a good deal better, and we have no more use for Passwords, Walls and Gates than for thumb-screws or mosquitos. We can't combine on a narrow, sectarian, rack-and-thumbscrew basis. The basis must be wide enough to include the orange-growers of the whole world. Down with Passwords! The golden Password is—no Password at all!"

Indescribable was the noise and gesticulation that followed until the Dormouse perched himself on the head of the Walrus and, waving his dear little tail to attract attention, began to speak in a melancholy way:

"My friends, my *dear* friends—as the cat said when she gobbled up my little family—my dear friends, names is good and names is bad. Combine and Basis and Passwords are vanities. What we want is to change the climate. Now, how shall we do it?" And he dropped off to sleep even as he spoke.

And everyone else said, "How wise! But how shall we do it?" And, whispering this momentous inquiry, they all fell asleep. They slept on and on for 999 days, and when they woke up the orange trees were all dead.

Then the Queen of Hearts moved a resolution which was seconded by the Knave of Hearts and carried *nem. con.*: "That it is desirable to emigrate to another world."

J. W.

The next meeting of the Joseph Priestley Conference will be held in Wilmington, October 27-28, 1908.

Causes of Agnosticism

By REV. J. T. SUNDERLAND

THE main causes of agnosticism in our age are probably two.

First, the agnostic attitude of mind seems to be largely a sort of reaction, (and I cannot but think that to an extent it is a healthy reaction), from the theology, long dominant in Christendom, which has gone to the egotistical and absurd extreme of professing to know and tell all about God—analyzing the Divine character, naming and classifying and cataloguing the Divine attributes and mapping out the Divine mind with as much minuteness and particularity as a botanist would classify and catalogue the flora of a region, or as a geographer would map out a country, so that the typical theologian has been declared to know, or think he knows, more about the Almighty than he does about his next door neighbor. Of course there could not fail to arise, sooner or later, a reaction against this kind of thing. Naturally enough the reaction has come in the form of a philosophy which, like a pendulum, swings to the opposite extreme, and declares that so far from our knowing all about God, we know and can know nothing. Probably the truth lies in neither of these extremes, but in that happy middle ground where truth of all kinds is so likely to lie. We certainly do not know all about God. May we not say as certainly that we know much, and much that is important? I think we may be sure that intelligent men will never again go so far as they have gone in the past in the direction of affirming a full knowledge of the Creative Mind. But, on the other hand, I think that men who regard it as reasonable in themselves to conclude that they know something of their fellow men when they see their deeds and hear their words or read their thoughts expressed in writing, will very seldom fail to reach the conclusion that they also may learn something of the great power and wisdom at the heart of the universe when they witness the everywhere manifested exhibitions of that power and wisdom in nature and in humanity.

A second cause of the agnosticism of the present age seems to be the dominance which, during the last generation or two, has been given to the physical and material side of man's life by physical science and invention and the enormous increase of wealth. Physical science and invention and wealth-production have made such amazing progress, and have proved of such importance to men, that many minds have been carried away by them and have come to think that these things are all. Not a few persons have become so deeply engaged in exploring the new and wonderful continent of matter which by chemistry and kindred sciences has been thrown open to exploration, that they seem to have lost sight of and forgotten that other still more wonderful continent which we call mind. Unable to see more than the physical continent, because they are giving all their attention to that, they are coming to doubt, they tell us, whether the other is not a mere dream.

But let us not be alarmed. Matter is not all, nor the highest there is. The most glorious continent that has ever risen into human view, or that ever can, is the continent of spirit. Man is a finite bit of that mysterious continent. God is the Infinite of it. Men will see more clearly by and by. Mere things will not always overshadow mind; chemistry and geology and telegraphy and ships and money will not always seem to thinking men more important or more real than truth, and right, and love, and hope, and duty, and worship, and those things of the soul which

make man man. Men will yet come to see that of nothing may we have more glories or more sure knowledge than of the great empire of mind; and all the same whether we think of individual minds dwelling in time in human bodies, or of the Infinite, Eternal and All-comprehending mind, whose outward manifestation is the physical universe.

Hartford, Conn.

Our Work in the South

Mr. John L. Moore of Atlanta, the retiring president of the Southern Conference of Unitarian Churches, made a stirring address at the opening session of the Conference held at Atlanta, May 5th, 6th and 7th. Mr. Moore's address dealt with the peculiar difficulties of our Unitarian work in the South. The following extracts from the address show how the situation is viewed by a Southern layman.

"A writer in THE UNITARIAN says: 'We in the Unitarian Church know that we have a gospel for the times. Nay, more, we have *the* gospel, the word of words, the principle paramount! We possess what the world needs—a sane and saving gospel. What to others is vague and filmy, to us is vital and real. We have discovered the path that will lead the multitude out of the jungle of unfaith.' After reflection it seems to me that every part of that utterance is true except the last sentence about our having found the path that will lead the multitude out of unfaith.

"We do not seem to be able to reach the multitudes, and if our present methods continue we never will.

"Our church has an abundance of missionary aspiration, but very little of missionary achievement. To what is this due?" Mr. Moore answers the question by saying that it is due mainly to the fact that the Unitarian missionaries in the South are drawn chiefly from New England, and because of the influence of entirely different traditions from those of the South those missionaries are not adapted to the conditions of the Southern field.

"When our leaders are sent to us we are usually obliged to wait for a year or two before they are in a position to exert anything like the full measure of their influence.

"To me, as a layman, it seems that a change should be made in the training of our young ministers; that special efforts should be given to fitting them for the work of organizing and developing our churches.

"Especially in our cities our churches should be business institutions, on account of their varied activities. In their business methods our churches have not kept up with the times. The business affairs of many of our churches are conducted in a ship-shod manner. It is not my idea that the minister should be forced to personally attend to these business details, but what a help he could be to his church if by proper training in executive duties he could know how to organize the different departments of his church, so that they could all work smoothly and in harmony.

"The minister should be a captain of spiritual industry. The Congregational people have very much the same problem as ours. The Southern churches find it difficult to get men from their centre who properly understand their conditions here. For this reason a local Congregational pastor of excellent executive ability has organized a Congregational Theological School in Atlanta with a competent corps of instructors. The object is to educate Southern young men for the Congregational ministry who will have a thorough understanding of our local problems. Other leaders are broadening and stepping into the path which the writer in THE UNITARIAN says we have discovered, and the multitude is following them.

"To be sure, these leaders have been influenced by our Unitarian thinkers and writers. But the opportunity to lead the people is denied to us, because we have not the right type of men in the field.

"We will not be able to bring up their ranks till we change our methods, and until the voices of our local Con-

ferences are heard in our national conferences.

"We are too self-centered. We should know what the other fellow is doing before we can hope to bring him him out of 'unfaith.'

"We need in the South a leader who should come from the newer fields of Unitarian endeavor, untrammeled by the old tradition, who, waiving precedent should blaze a pathway, should revivify our mode of thinking and our manner of working. Let us not exhaust our forces in indefinitely prolonging things long since dead, and in 'tying the dead corpse of the past, mouth to to mouth, with the living present.'

"Let us realize our movement so far as possible in each community. We cannot hope to succeed in the South if our churches are looked upon as mere offshoots from some foreign centre where different traditions and conditions and view-points prevail. Here in Georgia let our churches take the color of a Georgia movement.

"A recent writer in one of our religious periodicals complains that 'while the Unitarian church ought to be the church universal, and hospitable to all, as a plain, cold fact, it is a church conducted exclusively for the edification and comfort of the middle-aged and elderly people, and that those people find themselves increasingly discomforted before the evershifting van-line of our progressive gospel—while the young people are virtually left out of the account The average Unitarian sermon is addressed solely to the experience of sedate maturity; the missionary propaganda is devoid of all dramatic thrill, such as the youthful imagination craves.'

"There should be less thought of personal comfort in our religious life, and more of altruistic feeling and effort. Our dominant thought should be, not what we can get out of our church, but what we can give to it and do through it. Especially, says Mr. Moore, our churches should apply themselves to the great and vital social problems of our time—problems of poverty, of crime, of intemperance, of social justice. "Preaching at the proper time and religious services are necessary and right, but after all these are minor things in dealing with a great host of people who must be lifted out of the social slough before they can be helped in a religious way. In our Southern cities to-day these social questions are as pressing as elsewhere, and it our churches are to fulfill their true mission and our Unitarianism is to be a real saving force, it must be able and ready to take its part and do its share in this great work of the modern church."

The Summer Meeting of the Norfolk Conference will be held with the First Congregational Society in Canton, Mass., on Wednesday, June 10th, 1908. The topic of the morning session will be "Church Attendance" opened with an address by Rev. Wm. R. Lord, followed by Mr. Percy Atherton. The afternoon session will be given to the Young Peoples' Religious Union, who will furnish the program.

Under the Wizard's Spell

BY C. LEECH

Such an aggravating boy!
Knotted shoestring, broken toy,
Playmates striving to decoy
Yet he nothing heeds.
Unlearned task, neglected work
What cares he, the little shirk,
While pursued thro' mire and murk
The McGregor speeds!

Pales the light of common day
As he reads, and far away
Life grows great, or grave, or gay;
This wise runs the tale:—
Right comes ever by its own,
Evil shall be overthrown,
Heroes by their deeds are known,
Only cowards fail.

Dream, dream while you may, dear boy,
Nor let prosy facts annoy;
For you, as for bold Rob Roy,
Foes are lurking near;
You shall wake to meet them, pray
That high faith you hold to-day
Yours may be, and in the fray
Nought can make you fear.

Dedication of All Souls' Church, Elizabeth, N. J.

UNDER most auspicious circumstances, every seat in the well-appointed little church being filled, All Souls' Church, Westfield avenue, the first house of worship of the Unitarian denomination in Elizabeth, N. J., was dedicated Sunday evening, May 18.

Assisting the pastor, Rev. Arthur H. Grant, and the Rev. Antoinette Brown Blackwell, to whose indefatigable efforts for the realization of a church of their own local Unitarians are mainly indebted, were a number of visiting clergymen of the denomination. A short musical program, including soprano, baritone and violin solos completed the order of service.

The service began with the congregational singing of the Doxology. Following this, greetings from the American Unitarian Association and the Middle States Conference were extended by the Rev. George H. Badger of New York. Referring to the growth of the denomination in this part of the state, where but a few years ago there was only one Unitarian edifice, Mr. Badger ascribed the fact that there are now churches in nearly every community to the broad aims and purposes of the Unitarian denomination and the emphasis laid upon the necessity of a more widespread brotherhood of man.

In accepting the keys, Robert A. Shirrefs, president of the church, reviewed the history of the congregation since its organization in this city six years ago. "During these years we have met in rooms and under conditions sure to instil in us a meek and lowly spirit. But I feel that the surroundings we have been accustomed to have also bred in us many other virtues".

In introducing the Rev. Antoinette Brown Blackwell, pastor emeritus of the church, who spoke in behalf of the Woman's Alliance, Mr. Grant said that few see their dreams fulfilled, because they do not take the fulfillment of them earnestly enough. "Mrs. Blackwell has this gratification," continued the pastor, "because she labored incessantly to the end that the Unitarians of this city might have a house of worship of their own, and in a practical way she aided them by the donation of the plot upon which this church stands."

Mrs. Blackwell said in part:

"It is a pleasant thing to represent a pleasant organization. In my mind the

Woman's Alliance is a pleasant organization, for we are always glad to welcome liberal women. If there are any illiberal women we are still gladder to have them visit us, for we discuss any and all questions of human interest, and feel that our discussions are helpful to us and those who may be with us.

"To do good is my religion, and I believe as the race advances we can expand the quotation 'the world is my country' and say 'the universe is my country.'"

The Rev. Edgar S. Wiers, pastor of Unity Church, Montclair, preached the sermon.

"The kingdom of God comes without proclamation," said Mr. Wiers. "This meeting will not be widely heralded, and there are many who will not hear of it, but we believe that it is the inception of a great and important work.

"In taking our place among the churches of this city we should make it plain that we hold no quarrel with any of them. Some of the older churches may have been the churches of our childhood and gladly would we have remained in the old communions had we been allowed to hold a broader interpretation of some things and believe as our conscience dictated.

"This church is dedicated to freedom of individual expression and to progress. It is dedicated to an eagerness to find the largest truth and will accept it when it comes, whatever it be.

"This church is dedicated to men and not to a band of the elect—it is dedicated to 'all souls.' These are the days of the preposition 'inter.' We may have lived in the days when it was 'anti' and 'contra,' but in our broader civilization it is 'inter.' Now, we have seen international and interdenominational conferences of men, and it all points to a close fellowship of mankind.

"We realize that to-day the drift of men is away from the church and we should strive to bring them into the fold. I believe that we can do this, for we hold a broad view of religion. We believe that the Bible was inspired because it is inspiring and that all books that are inspiring were inspired. We believe in Christ for the good He accomplished on earth, and we believe in all men who are making the world better."

CHURCH OFFICERS.

The officers of All Souls' Church are as follows: Board of trustees, Robert A. Shirrefs, president; Charles M. Horton, secretary; Rev. A. H. Grant, minister; William H. Vivian, treasurer; the Rev. A. B. Blackwell, pastor emeritus.

The officers of the Antoinette Brown Blackwell Branch of the Woman's Alliance are: Mrs. G. W. Curtis, president; the Rev. A. B. Blackwell and Mrs. S. T. Jones, vice-presidents; Mrs. R. A. Shirrefs, secretary; Miss Olive Horton, assistant secretary, and Mrs. E. R. French, treasurer.

$15,000 for Proctor Academy

Proctor Academy has been promised the largest gift which it has so far received. It comes from a friend who proposes to build a dormitory for girls in memory of her father. This will cost at least $15,000 and is to be completed within two years. A site on which to build it has, since the announcement of her gift, been given to the school by Mr. J. W. Scales of Andover, N. H. It lies on the north side of the gymnasium which is now being built (mainly through the generosity of Miss Emma F. Munroe of Cambridge, Mass.) and at the foot of Ragged Mountain. Consequently the girls will find means of either mountain climbing or indoor exercise within easy reach.

Another piece of good news has just been received. It indicates in the best way how much the scholarship of the institution has been strengthened within the past few years. Proctor Academy has now the right to enter its students upon certificate in most of the leading New England colleges. In order however to prevent abuse of this privilege no one will be granted such a certificate unless he has an average of eighty-five per cent. in each study.

To complete the group of buildings which the school have, a village church, an extension of the class rooms, library and a science manual-training building are still necessary.

But the friend who wants to make the next large gift can help us most of all by increasing the endowment fund. If some one will promise $25,000 on condition that an equal amount is raised elsewhere within three or four years we shall be glad to have the endowment named in honor of their friend. Now that a girl's dormitory is assured this will help the school more than buildings.

Our present fund of $15,000 and an annuity of $200, (which represents $5,000 more) is obviously too small to ensure the future permanence. Adversity is bound to overtake every institution. Then its endowment keeps it from going to pieces.

Surely the possibility of a Unitarian school where $250 covers all expenses, situated among the mountains and lakes of New Hampshire and giving the average young person of practically two hundred square miles around, his or her only chance of attending high school is one that deserves generous support. Where can money be more advantageously given? In what section will it go further?

To provide an opportunity for the Unitarian child of small means who has to leave his home was the purpose for which Proctor Academy was founded. The educational leadership of five towns has fallen to it by the force of circumstances. The mountains and the railroad and above all the poverty and sparseness of the section give us a grand opportunity to lift helpless children to an appreciation of high ideals of living.

These challenge our Unitarian sincerity and earnestness. Here is our opportunity. How shall we use it?

H. G. Ives.

To love, to know and to do! so we grow perfect apace,
The human made more divine, as the old to the new give place.
—*Bliss Carman.*

The Nantucket Summer Meetings

Summer meetings will be held in Nantucket July 5–11. The popularity of the quaint old island thirty miles at sea, its salubrity, and the interest which its sturdy people always have for visitors assure those who have these meetings in charge of a good attendance. But the character of the miscellaneous program is such of itself as to lure many.

Rev. Joseph Henry Crooker D. D. will preach the opening sermon. He is also to read one of his characteristically strong papers on Monday A. M., while his wife who will be present later in the week will bear her part in the meetings Dr. J. T. Sunderland who will read a paper Thursday morning on "Immortality in the Light of Evolution" will also be accompanied by his wife who on the evening of Alliance day, Wednesday, will read a paper on the "Gospel of Ibsen." Miss Emma C. Low and Mrs. Mary B. Davis of the National Alliance will be present and make addresses. Rev. J. F. Meyer of South Natick, a former pastor of the Nantucket Church and the one to whose initiation the summer meetings upon the island are largely due, will present a paper Tuesday morning on "Liberal Religion in Germany," a theme upon which he is specially qualified to speak. Rev. Edward Day of the Nantucket Church will speak on "Arthur Christopher Benson". Rev. U. G. B. Pierce of Washington, D. C., is expected to preach on Sunday evening, July 5th, and it is hoped that Rev. C. S. S. Dutton, J. W. Chadwick's successor in our Second Church, Brooklyn, N. Y., will read a paper Friday morning and that Rev. Manley B. Townsend of Randolph, Mass., will close a delightful week with a popular stereopticon lecture illustrated with beautiful slides on "Mountain, Forest, Lake and Stream."

The usual summer excursion rates to Nantucket from near and distant points and a reduction of prices at boarding houses and hotels should not be overlooked by those thinking to attend. All such should address Rev. Edward Day, Nantucket, Mass., for information.

Contemporary Portraits

XV. Rev. William Hanson Pulsford

ONE of our ministers once declared that while in politics he was an aggressive Free Trader, he was growing deeply convinced of the need of a protective tariff on Unitarian ministers: the competition from "foreign invasion", being very severe in this country. He was not talking about "raw material", either; but the finished product. It is the business of THE UNITARIAN however to insist sturdily on the consumer's point of view (whatever that may mean in our tangled economic metaphor which we fear is getting the better of us); and certainly our liberal churches in America, and the cause of rational religious progress in these parts have much to rejoice in because of the substantial recruiting of our working forces from across the sea.

We present for our Contemporary Portrait of this month an interesting specimen of the "foreign invasion". William Hanson Pulsford was born in Scotland in 1859, and there are some things very Scotch that he can never get away from, though his versatility in absorbing the best of American ideal and impulse into his spirit and work has been phenomenal. He was born the year in which Darwin's Origin of the Species appeared, a book of pure science which has had more theological bearing than any work of set theology published within a century. Mr. Pulsford's early training was in the schools of Calvinism—Scotch Calvinism in fact —and on its native heath; which does not mean however what many folks fancy, because the real Scottish Presbyterianism and kindred schools of orthodoxy to day are thoroughly permeated with liberal thought and rational idealism, though not altogether given over to the gods of the "New Theology". Mr. Pulsford not only had the advantage of good training in Scottish schools, but spent three seasons in German Universities, at Halle, Goettingen, and Giessen, under such masters as Erdmann, Ritschl, Duhn and Wendt. In 1883 he was ready for service and began his pastoral career with the little congregational church in Dumfries, Scotland, where he remained eight years, filling in the quiet exactions of a small parish with systematic study of Old and New Testament criticism, and the writing of reviews and articles very much tinged with heresy and the larger light.

In 1891 the call of the New World rang out for him: not at first from the United States, but from the Dominion of Canada, and he crossed waters to become minister of the Emmanuel Congregational Church in Montreal. This was to prove but a way-station in his veritable American career: Canadian Congregationalism he found to be of stiffer, if not sterner, stuff than that of Scotland and his heretical tone of preaching was not what his people expected or desired. A short time later he found his way to Boston (another way-station, shall we dare assert, in his veritable American career): there found his inevitable affinity with the Unitarian churches, and assumed pastorate of the dignified old First Parish at Waltham, Mass. He quickly revealed himself to be a notable addition to our working force. In Sunday School interests especially he gave good account of himself, some of the most useful and most used of the manuals published by the Sunday School Society in its most successful series, coming from his hands. He also conducted several series of lectures for Sunday School teachers at Channing Hall, the tradition of which remains as one of distinctive inspiration and helpfulness in the memory of those who could attend them.

In 1901 when Rev. W. W. Fenn was called from his pastorate of the First

Unitarian Society in Chicago to take the chair of theology made vacant by Carroll Everett's death at the Harvard Divinity School, Mr. Pulsford was almost immediately called to be his successor and has remained there ever since, a vigorful eager champion of the nobler faith in the great mid-continental metropolis.

He not only has charge of the older Church of the Messiah on Michigan Ave., but finds in some respects his most fruitful field of service at the Memorial Chapel near the University, where evening meetings are regularly held. Once a month a sermon of his is printed and has a wide postoffice circulation; and in the larger interests of conference responsibility and city civic life, he is not found lacking in stalwart service.

Mr. Pulsford's personality is one of unescapable originality. Virile in spirit, resolute in service, absolutely outspoken and genuine in all his utterances, and with a rare eloquence and grace of public speaking, his pulpit charm is surpassed by few men in our fellowship. The fiber of original common-sense is well-woven in a strain of poetic imagination and tender human sympathy with unique effect: and with it all is an unconquerable trick of humor. Mr. Pulsford is not by instinct a conformist: perhaps rather he is instinctively a non-conformist in every sense of the word. and can hardly resist temptations subtly mischievous to shock the sensibility of the *unco gude* and even the conventionally proper, now and then, by startling exploits of outspoken originality. But in close analysis his work is always constructive, and genuinely inspiring and serious, and his hold on the practical value of things fundamentally established and sane never to be shaken. Mr. Pulsford's good-fellowship amongst his brother ministers is notably genial. With no concessions to make, but with generous sympathies always alert for the thought and circumstance of all sorts and conditions of men, he has a native genius of friendship which makes the essential value of all true pastoral and ministerial service. His preaching is always extemporaneous, incisive, compact, and carefully prepared, but free and warm in the ready expression of immediate feeling and conviction. Mr. Pulsford is a wide reader, and a luminous interpreter of the best of literature and historical research. But best of all he reads widely from the book of human nature—in its unexpurgated editions,—and knows with keen understanding the hearts and minds of men. His preaching has always therefore the accent of virility no less than grace, and rarely misses the noble tone.

Amongst Ministers

Rev. W. L. Meaker has resigned at Dover, Mass., and accepted a call to West Somerville, Mass.

Rev. F. B. Mott, formerly of Dorchester, Mass., is now settled in Cardiff, Wales. There have been printed in the English Unitarian papers disturbing reports of ill health which last autumn and winter interfered with his work. But a personal note written in good spirits informs us that he has returned to his pulpit after a severe attack of neuritis. While unable to be upon his feet he put in the time to good purpose in the writing of a new novel which will soon be issued by Greening & Co. It may be that the brief physical disability may turn out to have been an all around blessing.

Rev. F. W. Smith has resigned from the pastorate of the church in Bernardston, Mass.

Rev. C. Bernard Thompson has resigned from the pastorate of the church in Peabody, Mass., to take effect Oct. 1st.

Rev. H. L. Buzzell, pastor of the Universalist church in Hyannis, Mass., has accepted a call to Windsor, Vt.

Rev. A. L. Weatherly has resigned from the pastorate of the South Memorial Church, Worcester, Mass., to accept a call from the church in Lincoln, Neb. Mr. Weatherly will take up his new work about the middle of September.

Rev. Albert H. Spence was installed as minister of the First Congregational Parish in Medfield, May 12, 1908.

ACROSS THE LAWN

Hackley School

By JAMES CHESTER FLAGG

AN hour's ride from New York brings one to Tarrytown and a climb of almost five hundred feet in the mile's drive from the station fetches the traveller to the top of the hill on which are situated the buildings of Hackley School, an institution that is fast becoming a point of interest to excursionists whether interested in boys' schools, beautiful spots or good architecture. The climb seems considerable before the summit is reached but at last, as the visitor reaches the very top and rounds the last curve of the drive, he feels repaid in the first glimpse alone; for there before him partly hidden by two beautiful copper beeches stands a unique pile of buildings entirely encompassing the lovely green lawn. The visitor hesitates involuntarily that he may take it all in and make sure he has not been suddenly transported to some English school. Architect and landscape gardener could not have planned better so sudden and pleasant a surprise than have those who have lent their abilities to the development of these buildings and grounds. This is the common verdict, and with an immediate sense of this fact the visitor approaches what appears to be one long structure in the shape of the letter J. In reality, however, there are conjoined five buildings constructed at different times and so arranged that one may pass from one end to the other of the pile under roof.

As one stands at the first view point there is, at his left and close by, a most dignified little structure ;it is the Chapel. Although it could have been seen as one comes up the avenue from the entrance gate, yet it has not, for one's attention has been attracted constantly in the opposite direction, off over the enlarging panorama, to the forests, and the Hudson, and the stately homes here and there. The simple lines and excellent proportions suggest rest and peace and one is tempted within at once. Its interior is as rest-giving as its exterior for there are no strident colors on the wall and all the windows are of a soft amber save the large window in the chancel which contains figures symbolic of Knowledge, Truth and Diligence, and pictures King Alfred receiving the reward for study at his mother's hands. The colors are most mellow and restful and add the one bit of variation from clear walls and dark weathered oak woodwork. The edifice is complete with a beautifully toned organ; and as one listens to its sweet tones one is impressed with the perfect appropriateness of the complete structure being a gift to the school in memory of a daughter, Mrs. Caroline Goodhue King, one of the first trustees, and the mother of the first boy enrolled in the school. The donor, Mrs. C. C. Goodhue, also gave Goodhue Hall in memory of Jonathan Goodhue, a founder of the first Unitarian church in New York

city. As one comes from the Chapel onto the lawn again, Goodhue Hall is at the extreme left of the J-like structure and contains an assembly room forty by seventy feet with vaulted ceiling, large fireplaces, and a large diamond paned window set high in the wall, looking into the green leaves of the trees outside, and bearing in the centre of its middle portion the representation, in colored glass, of the Goodhue arms. The walls are a buff, and the effect of the whole may be said to be stately, an effect added to quite materially by the oil portraits. In this hall the school assembles each morning for its opening exercises and here are held the lectures, readings and whatever other social affairs occur, and the Commencement Exercises. Besides this assembly hall there are several class rooms used in connection with the academic work.

As one leaves Goodhue along the corridor he enters Raymond Hall which is devoted entirely to school-day work. It was given by Mrs. Hackley, the founder of the school, in memory of her father, John Raymond. The building leaves nothing to be desired in the way of modern laboratories, well heated and lighted recitation rooms, ample room and complete equipment.

Along the corridor again one comes to the Edward Everett Hale House, the first floor of which is occupied by the library of the school and a reading room, and floors above by the boys' living rooms. The next building, the Philip Savage House, is occupied by the younger boys whose reading room on the main floor is one of the most attractive, with windows on one side giving a full view of the green lawn of the quadrangle, while windows on the opposite side look out into the thick green forest. The next room beyond is the dining room which may also be entered from the Minot Savage House. This house at one end of the letter J and Goodhue Memorial at the other were the first of the group of buildings erected; the others, as has been said, have been constructed during different years and gradually filled the intervening space until a continuous roof covers the extreme full length.

As one enters the Minot Savage House he finds as homelike and artistic an interior as could well be planned and adapted to a boarding school; one naturally pictures such a school as not only usually but necessarily void of artistic treatment, as regards finish and decoration. One's ideas in this direction must undergo a change here for one finds spacious corridors everywhere, so spacious in fact that they are impressive; there are hardwood floors everywhere and in the main entrance hall and drawing room are nice rugs and some choice paintings. One is eager to look about in this fine great drawing room until his eye chances to fall on the picture without, framed in anyone of the windows on any of the three sides; then one could hardly tell which view is the most to be desired; the one over the broad sweep of back country to the east, or to the southwest where an opening has been made through the trees making a little vista that affords a view of the Hudson, or even the nearer view over the lawn of the quadrangle. Everywhere are beautiful trees, for be it known in the first place there are seventy-eight acres in the estate which was originally occupied by a private residence, the owners of which not only spared the forest trees, the beeches, maples and birches, but they maintained extensive green houses and planted many rare trees. All these have been spared save where absolute necessity in the growth of the school has demanded their sacrifice; and a sacrifice indeed it has seemed although rare; for not only is their beauty a constant joy to the officers of the school but as well to the boys who repeatedly remark these beauties of nature. Amid such beauties one has to again change one's idea of the "boy rampant" for one learns that he is not only able to see but also to admire and cherish such surroundings; were it not so, the Hackley boys would not prefer a room on the east side overlooking the tree tops and broad valley and catching the first rays of a morning's sun.

As one looks about he believes that no spot need be more lovely for the inspiration to right living and character building, and personal contact with the boys who are thus surrounded would soon convince one that such environment is a potent factor in the accomplishment of the purpose for which the school was founded. Its foundation was born of the desire of Mrs. Hackley to devote a share of her means to a cause that should be permanently identified with the Unitarian Church. There were not lacking outlets for her generosity and the number of such opportunities improved has never been known even to the most intimate. There are charities which Mrs. Hackley supports to which she never refers other than in a most casual way and there have been a hundred and one individual cases of charity or assistance to which she has given amply and quietly if not secretly. Her help has literally been extended from the Atlantic to the Pacific and from the North to the South. And furthermore, her willingness to give has by no means been confined to the Church of her creed nor limited to the white of skin. But she never gives without a careful consideration of the merits of the case. In her gifts she has had wise counselors, and to these she went when the desire for a permanent and particular object of interest occupied her thoughts. To these counselors her love of youth was well known, a love that was intensified by the loss of an only child of much promise. When, therefore, her desire for a definite object of liberality was made known it seemed a most natural thing that a school should be suggested, especially as her country place could lend itself so splendidly to the inception. So it came about that in the early part of 1899 the school was incorporated as "Hackley School" under the laws of the state of New York, with a board of Trustees into whose hands the property and management was placed in trust, the same to revert to the American Unitarian Association if ever used for other than school purposes. With this wise beginning the second necessity, that of selecting a Headmaster, was most advantageously met in calling Rev. Theodore C. Williams, to whom, with Mrs. Williams, is due an impetus the school received at once which assured it a vigorous life from the start. Their wide circle of acquaintances, geniality, conspicuous scholarship, energy, and artistic temperament lent just such forces as were needed at the very outstart, and the beginning made so quietly at first was soon a well-known fact not only throughout the Unitarian

CAROLINE GOODHUE KING MEMORIAL CHAPEL

alliances but in the academic world wherein the school had come to take a place.

In the fall of 1899 the former country house was thrown open for the reception of boys with Mr. and Mrs. Williams, and Mr. S. B. Buck, now Headmaster of the Berkshire School, to receive them. Before the close of that school year seven boys had been enrolled and other instructors had been added to the force. The results pointed strongly to the fact that a non-denominational school, such as Hackley's incorporation specified, was such a school as was needed to fill a long felt want. At the end of that year the signs of growth were so evident that an enlargement of the house was imperative and the kind services and the abilities of Mrs. W. I. Nichols of Brooklyn, were secured in planning the addition.

During the second academic year twenty-eight boys were enrolled and the teaching force again enlarged; and no sooner had the addition been completed and occupied than an expansion on a much more comprehensive scale with a long look into the future was forced upon the school officers. In the consideration of this matter the site of Mrs. Hackley's original house was out of the question, as the situation was not sufficient for the development of such a school as its ardent officers had in mind. A happy solution of the situation offered itself in the possible acquisition of a neighboring estate whereon entirely new buildings could be erected and occupied by the older portion of the school, leaving the original house with its considerable enlargement for the use of the younger boys as a Lower School. The proposition met with instant favor and purchase was made from a donation given by Mrs. Hackley large enough to cover also the erection of a dormitory, Minot Savage House, for which the first sod was turned June 12th, 1901. At the same time Goodhue Memorial was commenced. As the construction progressed during the following school-year the signs of growth and promise of the school were such that a second dormitory, the Philip Savage House, was a clear necessity and was accordingly begun with funds provided by Mrs. Hackley. These three completed buildings were dedicated on June 10th, 1902, although the details of equipment were unavoidably delayed until its first occupancy in the fall of that year. Many are the interesting stories told by those who were on hand the opening day. One of the older boys superintended a small regiment of laboring men in the construction of a drive near the building; one of the instructors was

CHAPEL INTERIOR

pushing the work on the new Athletic Field; beds had to be borrowed for the first night or two, and candles had to do service for electric lamps; between the Lower and new Upper School grounds, about a half mile distant, were lines of burden bearers, like bees to and from a hive, fetching to the new buildings things necessary or ornamental, books, pictures, vases and a variety of things. All were as eager house can be; and when at length the borrowed beds were ready, can lles were scarcely lighted, so eager were the workers for the rest that should bring them to the new day and the new life of the school.

The devotion to the school and its interests exemplified in those busy days by its officers and boys was only typical of what such devotion has been since its very foundation. In no way was that devotion, shown on that one occasion by eagerness and hard work only, unusual. The devotion has been real, and expectant as occupants of a new abundant and fruitful always. The trustees of an institution could scarcely find a working force more alert and faithful than has been Hackley's faculty to its interests, nor a corps of boys more filial. These happy conditions are dependent, the latter on the former, and without them the forces that vitalized the school from the outstart would have availed little.

And such too are the facts and conditions to-day, recognized by all who have to do with the school. If the devotion and filial feelings were to be analyzed the main ingredient would be found not to be the devotion that yearns for aggrandizement and prowess, but for the quality of mind and material that conduce to the well being of the individual and the school; it is a devotion that doesn't allow a perfunctory discharge of set duties but infuses into all a spontaneity that vitalizes. As a side light on a small detail of the vitality at

THE GYMNASIUM

Hackley one should be permitted to live unseen for a period amongst the boys and officers to witness the friendly relations that exist between them. These close relations of friendship are indeed quite unusual and extend from Mrs. Hackley in her home amongst the smaller boys at the Lower School throughout this and the Upper School where she spends each Saturday and Sunday. The keynote of the harmony may be said to be established in the two good old hymns "Brattle Street" and "Naomi", two favorites which Mrs. Hackley plays on the piano of the boys' reading room almost every morning just before breakfast; for invariably she is the earliest one astir and down stairs. As one hears these strains of an early morning devotion rising in the notes of the hymns, their verses seem peculiarly appropriate:

> In each event of life how clear
> Thy ruling hand I see:
> Each blessing to my heart more dear
> Because conferred by Thee.

and from "Naomi":

> Let the sweet hope that Thou art mine,
> My life and death attend;
> Thy presence through my journey shine,
> And crown my journey's end.

One could hardly picture a more intimate family scene than such touches as these convey of the familiar life that exists amongst the seventy or eighty boys and their elders. Mrs. Hackley's oft expressed desire is that the school should never become so large as to lose the feelings of a family. And yet, in providing for the wants of the school nothing has been stinted as is shown in the spaciousness of all the buildings and the completeness of their equipments.

In the fall of 1903 ground was broken for Raymond Hall which provides the main school room facilities. There are splendidly lighted and ventilated recitation rooms, physical and chemical laboratories, a drawing studio, and a manual training shop, all complete in every detail. The building was occupied in the fall of 1905. During its construction there was also in process of building a most important adjunct in the shape of a central power plant with a capacious coal pocket, both of solid cement, and a laundry building which houses a splendidly appointed and lighted laundry work-room on the first floor, an engine room in the basement and a dormitory for the men servants in the second floor. These buildings are situated about three hundred feet to the rear and considerably below the level of the nearest point of the dormitories, and with the three hundred and twenty-five horse-power boilers provide all the heat, hot water and power used on the premises. It is expected that dynamos will soon be in place to provide its own light to the school. The practical side of the school is to be benefitted most materially this summer by the addition of a cold storage and ice making plant, thereby insuring absolutely pure ice as well as enlarging the facilities for keeping supplies. One could well spend a day investigating the water and steam pipe lines that radiate from this point and are literally laced in and out over the hill to this point and that. There are water mains from the town's supply and from the school's own spring, the first as an emergency for the second, and on these are numerous hydrants which can be given additional pressure by the special engine in the engine room. There are filters to filter every drop of water used. There are sewers with a splendid fall which can be flushed out at will. In short, not a thing needed has been omitted in the complete equipment which the founder wishes to provide.

But to return to the main buildings again; Raymond Hall was far from completed when Mrs. Hackley advanced the necessary funds to build a third dormitory, a building that was to fill the intervening space between the two wings that had been approaching each other. Because of the honored name it was to bear, and because of the comparatively small frontage it was to present (small as compared to the actual size of the building) it was desired to make this an architectural feature. In this the architect has succeeded most admirably for he has produced in the Edward Everett Hale House a distinct

and perfect example of architecture of its special type. It was completed and occupied for the first time in the fall of 1906.

Just as the Hale House was thrown open for occupancy, ground was broken for the erection of a Gymnasium. Its construction has most wisely been slow, for thereby has been produced such a building to fit the needs as could never have been erected hurriedly or without careful consideration of each detail while in actual process. There has in this structure been added to the school a solid concrete building that is well nigh perfect in every part, and a delight to all those privileged to enjoy it. If your pilot over this building chances to be one of the boys, he will show you first the beautiful tiled swimming pool twenty by sixty feet with its filtered water as clear as crystal. No less complete in its line is the main floor fifty by ninety feet with all its apparatus. A unique feature of its equipment is one that can be seen but once a year, and that is a complete setting for transforming the main floor into a small theatre seating seven hundred people, with much room to spare. There is a complete stage and scenery which seem permanent when in place but which are so arranged on ropes and pulleys as to be quite easily removed to the loft and stored. These, with the perfect arrangements for lights, afford the opportunity for the one special social occasion of the year.

THE QUADRANGLE

The Gymnasium was thrown open for the first time in February last and its advantages as realized by the boys has afforded great pleasure to Mrs. Hackley. One can scarcely emphasize too strongly the keen delight Mrs. Hackley finds in witnessing the pleasures of the boys as they lend themselves to the enjoyment of all the school affords. She is eager to have the school possessed of the best in each line and she is anxious that "my boys" should be pleased with it all. The Gymnasium complements in every way the Athletic Field which

it overlooks from its site in the dell behind and below the school buildings, yet much above the Field. The two are complete, the one for winter or stormy weather, the other for the open seasons.

To enumerate all that has been done to make this institution one of the best would necessitate a much longer description than is permitted here and an accounting of the expenditure of almost a million dollars in grounds, buildings and equipments. Almost each season sees some new addition. At the present writing, May, 1908, ground has been broken for a new headmaster's house to be occupied in the fall by the recently appointed Headmaster, Mr. Walter B. Gage, who assumes office in July next. Mr. and Mrs. Gage have been connected with the school almost from the first, having come to it at the beginning of its second year. Mr. Gage is the son of a Unitarian clergyman, the late Rev. Minot G. Gage, and a graduate of Harvard College in the class of 1894. He, therefore, enters upon his office not only with the necessary credentials as to creed, degree, and experience, but as well with the hearty support of his associates, the cordial regards of the boys and the full confidence of the trustees. Mrs. Gage is the daughter of

DOWN THE HILL

Mrs. Robert H. Davis, well known in the field work of the Unitarian Church as Corresponding Secretary of the National Alliance.

As one comes out onto the veranda on a May afternoon and looks across the lawn where deep shadows and bright sunshine are almost felt as well as seen, he again realizes the unusual beauty of his surroundings and silently, if not by word, congratulates those whose lines have brought them into such pleasant paths.

The enclosed quadrangle gives one the sense of seclusion and retirement not disturbed even by the architecture which lends itself wonderfully to the quiet and dignity of classaic pursuits. The eye naturally follows the lines of Hale House and its tower as the visitor turns about to get a parting glimpse. And as he descends the drive around the Chapel he feels in a mood to receive a benediction from this Chapel-on-the-mount whither he had gone to receive his first impressions.

Boston Anniversary Meetings

FOR all time an ancient tradition has been destroyed. "Anniversary Weather" as a thing of evil has been as absolutely done away with as the orthodox devil and his ill-omened habitation. "Anniversary Weather" now means sunshine and lots of it, smiling skies and vernal breezes. At any rate we are finding it so this year and hope the good tradition is permanently fixed.

A full report of so many meetings of so many different sorts, is of course impossible when the printer is waiting to lock up his forms, while an over worked scribe has but one possibility of "presence" before so many simultaneous demands. But here we present a hurried outline of some things happening, with such vagrant comment as circumstance seems to invite.

Monday began with royal stuff. Dr. Chas. G. Ames' address before the Ministerial Union on "Why Progress is Slow" was just like him, full of the divine patience of essential optimism blended with eager urgency for dynamic progress. In the afternoon the public meeting of the National Alliance was invigorating, with Dr. Hale to extend greeting and Crothers and Applebee to sound the Alliance tone of energetic inspiration, then the Alliance never has difficulty in gathering large congregations to whom enthusiasm comes wondrously easy. In the evening there was the reception at the Somerset where elbow-crowding, cordiality and good fellowship reigned supreme.

Tuesday parted sheep from goats, or saints from angels (or whatever other phrase of differentiation one may blunder upon). At any rate the Alliance Women met for business (and very blessed business too, as it turned out) at South Congregational Church, while the ministers gathered for Berry Street Conference at the Second Church Vestry. One wonders why this place was never discovered before for this meeting, for a better could not be found. The address was given by Rev. Frederic Gill and was exceedingly good. The discussion following it was picturesque in its diversity of view-points, Dole, Snyder, Hosmer, Wilson and Bachelor having part. In the afternoon came the first session of the A. U. A. meetings. Routine business consumed some time, after which Rev. John P. Forbes spoke about "College Town Work"; Rev. C. W. Casson told of his "Publicity" department, other departments were briefly reported on, and Secretary Wilson gave an admirable review of the Year's Church Extension Work. In the evening was a Public Meeting with the general topic "The Liberal Church of To-day" with

addresses by Rev. Frederic W. Perkins (Universalist), Rev. Paul R. Frothingham and President Samuel A. Eliot.

Wednesday brought probably the best annual meeting that the Association ever had. There was no program. Instead there was business, debate and a step forward. Things actually were discussed with open frankness, opinions clashed, and everybody did not have done the things he wanted done; but there was little idle talk, no ill-natured talk and the very best of spirit persisting through it all. Resolutions defining our attitude toward social issues were referred to a proper committee with sympathetic approval; resolutions looking towards an "Anniversary Week" in New York in 1910 also went to a good committee—(we shall hear from it again!) methods for reforming the rules for nominations took most of the time. Four plans of reform were printed for consideration but they all went to the wall, and another presented by unanimous vote of the business committee was adopted by overwhelming vote and seems to please almost everybody. After this session of discussion came addresses reviewing Missionary Department Work by Rev. A. P. Reccord, Thomas Van Ness, A. J. Coleman and Wilson M. Backus. In the evening Rev. E. Stanton Hodgin of Minneapolis, preached a noble sermon.

Thursday was a day of cumulative miscellany. The Historical Society had two loved patriarchs to interpret the story of "Some Distinguished Unitarians"—at King's Chapel, Dr. E. E. Hale and Dr. James De Normandie. The public meeting of the Massachusetts Convention of Congregational ministers represented a notable survival of an organization founded before the days of the division into the Unitarian and Trinitarian camps, and Prof. Fenn of Harvard Divinity School, and Rev. Geo. E. Martin D. D. of Lowell, represented respectively the two branches of historic congregationalism. The Alumni of the Meadville School lunched together at noon and discussed "Psycho-therapy and the Church". The Temperance Society met in the afternoon in Channing Hall which was not crowded. The Y. P. R. U. had its annual meeting at the Second Church, and gave evidence of a decided front-face to more progressive things. The evening session was certainly not without ringing enthusiasm, mitigated by wholesome criticism.

Friday was devoted to the splendid interests of the Sunday School Society. We speak in the past tense only prophetically for the time of the publisher's "last call" comes before that day arrives, but its promise was exhilerating. The program contained for the morning session three twenty-minute addresses: 1. Mrs. Caroline S. Atherton, secretary of Tuckerman School, subject, "Some Recent Work in Sunday School Training". 2. Rev. Joseph H. Crooker, D. D., Roslindale, Mass., subject: "Advanced Classes and their Possibilities". 3. Rev. Lewis G. Wilson, secretary of the American Unitarian Association, subject: "The Sunday School, the Church and the Association", followed by open discussion on all the addresses, and for the afternoon session three twenty minute addresses: 1. Rev. Jabez T. Sunderland, Hartford, Conn., subject, "Home Travel in Bible Lands and Pictorial Helps in Sunday School". 2. Rev. Chas. W. Wendte, Brighton, Mass., subject: "Sentiment and Song in the Sunday School". 3. Benjamin F. Trueblood, LL. D., secretary of American Peace Society, subject, "Teaching Peace". Six eight minute addresses on "What is Most Needed To-day In": 1. "The Kindergarten," Mrs. Clara W. Guild, Medford, Mass. 2. "The Superintendency", Mr. Nelson Crosskill, Wellesley Hills, Mass. 3. "Teaching the Bible in the Sunday School," Rev. Henry H. Saunderson, Cambridge, Mass. 4. "Sunday School Methods," Rev. Robert F. Leavens, Boston, Mass. 5. "Relations to the Church," Mr. John H. Edwards, Waverley, Mass. 6. "Spirit and Ideals," Rev. Loren B. Macdonald, Concord, Mass.

The great "Festival" when the ministers and their wives feast at the board which a generous laity has spread is sure to be a time of much flowing wit

and eloquence, with Nathan Haskell Dole, Rev. John Haynes Holmes, Hon. Robert Luce and Senator J. C. Burrows as speakers.

On the whole the meetings have been marked by a spirit of notable ethical earnestness and straight dealing practicability. There were more "little meetings" than usual; ministers' conferences, workers' gatherings, etc., and most notable perhaps was a decided set of interest on the part of the ministers in issues of social and industrial betterment. Things are getting ready to emerge to vital potency in our midst, which will have significant bearing on our denominational development; and some of our younger ministers particularly are showing a prophetic spirit of unrest which will not pass over into helpless discontent, but eager impulse of service.

Isles of Shoals Summer Meetings

PROGRAM

SUNDAY, JULY 12.

10.00 a. m.—Communion Service in the Stone Meeting House.

11.00 a. m.—Religious Service with sermon by Rev. Howard N. Brown of Boston, Mass.

8.00 p. m.—Religious service with sermon.

MONDAY, JULY 13.

9.15 a. m.—Morning worship in the Stone Meeting House, conducted by Rev. Henry G. Ives of Andover, N. H.

10.00 a. m.—Address: "The Ministry of the Church Outside of the Pulpit": I. "Joseph Tuckerman and His Work" by Rev. Christopher R. Eliot of Boston, Mass.

8.00 p. m.—Address "The New Era of Hymn Books" by Rev. Frederick L. Hosmer, D. D. of Berkeley, Cal.

TUESDAY, JULY 14.

9.15 a. m.—Morning worship conducted by Rev. Clinton A. Drummond of Littleton, Mass.

10.00 a. m.—Address: "The Ministry of the Church Outside of the Pulpit": II. "The Development of the Sunday School" Rev. Alfred Manchester of Salem, Mass.

8.00 p. m.—Address by Rev. U. G. B. Pierce of Washington, D. C.

WEDNESDAY, JULY 15

9.15 a. m.—Morning worship conducted by Rev. Paul L. Phalen of Hingham, Mass.

10.00 a. m.—Meeting under the auspices of the Young People's Religious Union. Speakers, Rev. George H. Reed of Belmont, Mass., and the President of the Y. P. R. U.

8.00 p. m.—Address "A Minister's Inferno", by Rev. John H. Holmes of New York, N. Y.

THURSDAY, JULY 16.

9.15 a. m.—Morning worship conducted by Rev. Harry Lutz of Billerica, Mass.

10.00 a. m.—Address "The Ministry of the Church Outside of the Pulpit": III. "From the Sewing Circle to the Alliance" Mrs. George H. Young of Dedham, Mass.

8.00 p. m.—Illustrated Lecture "The Christ of the Andes" by Senorita Carolina Huidobro of Chili.

FRIDAY, JULY 17.

9.15 a. m.—Morning worship conducted by Rev. Howard A. MacDonald of East Lexington, Mass.

10.00 a. m.—Address "The Ministry of the Church Outside of the Pulpit": IV. "The Institutional Church" by Rev. Elmer S. Forbes of Jersey City, N. J.

8.00 p. m.—Concert to be rendered by the members of the quartet.

SATURDAY, JULY 18.

9.45 a. m.—Morning worship.

10.30 a. m.—Address, "The Ministry of the Church Outside of the Pulpit; V. "The Real Focus of the Church Ideal" by Rev. Theodore D. Bacon of Salem, Mass.

8.00 p. m.—Lecture "The Outlook for International Peace" by Rev. Bradley Gilman, Canton Corner, Mass.

SUNDAY, JULY 19.

11.00 a. m.—Religious service with sermon.

8.00 p. m.—Religious service with sermon by Rev. Augustus M. Lord of Providence, R. I.

ISLES OF SHOALS SUNDAY SCHOOL INSTITUTE

Beginning Monday, July 20th, and continuing through Friday, July 24th, the following courses will make up the curriculum as planned:

I. THE BACKGROUND OF OLD TESTAMENT STUDY. Mornings at 10. *Monday*, Introductory Lecture by Rev. William C. Gannett of Rochester, N Y.; "The Old Testament in the Education of the Modern Child." *Tuesday*, *Wednesday* and *Thursday*, three lectures by Prof. George F. Moore of Harvard Divinity School on "The Development of the Old Testament Literature". *Friday*, closing lecture by Rev. William C. Gannett.

II. BIBLE READINGS with interpretations. Mornings at 11.15. *Tuesday* "The Book of Acts" by Rev. William I. Lawrance. *Wednesday* "Paul's Letter to the Galatians" by Mr.

Lawrance. *Thursday* "The Gospel according to Mark", Rev. Henry T. Secrist. *Friday* "The Fourth Gospel", Mr. Secrist.

III. CONFERENCES ON SUNDAY SCHOOL METHOD AND CONDUCT. Afternoons at 4.00. *Monday* "Gathering the Forces: Problems of Organization and Growth", Mr. Lawrance. *Tuesday* "Just How to Prepare and Teach a Lesson", Mr. Secrist. *Wednesday* "The Child's Religion: His Questions and His Growing Needs", Mr. Secrist. *Thursday* "From the Superintendent's Desk", Mr. Lawrance. *Friday* "The Next Steps in Sunday School Work —Question Box", Mr. Lawrance.

IV. EVENING ADDRESSES ON TOPICS COGNATE WITH THE WORK.

Membership fee one dollar, entitling one to all the privileges of either series of meetings *including reduced rates at the hotel* and on railroads. Members of the Sunday School Institute are also privileged to come Saturday, July 18, and participate in the closing session of the Isles of Shoals Summer Meetings. For rooms write directly to Mr. H. W. Morse, 7 Walnut St., Boston, Mass., sending membership fee. For particulars apply to G. H. Badger, Chairman of Program Committee, 104 East 20th St., New York, or Miss Florence Everett, 25 Beacon St., Boston, Mass.

While the Institute is held under the auspices of the Isles of Shoals Summer Meetings Association, it has the full endorsement and co-operation of the Unitarian Sunday School Society which will be represented at the meetings by its two Vice-Presidents and the Chairman of the Committee on Outlook and Missions.

Morning Religious services will be held every day in the Stone Meeting House at 9:15 and each day will close with the Candle Light Service at 9:45.

The South Middlesex Conference met in West Newton, Mass., on May 6. The first hour was given to the Women's Alliance. Mr. Robert C. Metcalf spoke on "Ethical and Religious Teaching in the Public Schools." This was followed by discussion. Mr. Charles F. Dutch of Winchester, was elected president; Miss Grace M. Burt of Newton, vice-president; Mr. Charles W. Stone of Watertown, treasurer; Rev. Harry Lutz of Billerica, secretary. The next meeting will be held in Weston, Mass.

Rocky Mountain Conference

What proved to be one of the most interesting conferences ever held in the Rocky Mountain States met in Unity Church, Fort Collins, Wednesday and Thursday, May 13 and 14.

It can be seen at a glance that this conference had a definite aim and a well-defined purpose merely by noting the sequence of idea in the consecutive meetings as indicated in the program: 1. Our Ideals and Problems; 2. Sunday School Meeting; 3. Young People's Meeting; 4. Men's Meeting; 5. Rocky Mountain Associate Alliance; 6. Church Co-operation Meeting. Here is a perfectly natural and rational sequence of thought and work, and that it was carried out with effectiveness and enthusiasm is a feeble and inadequate statement of the facts.

The opening word of the conference was spoken by Prof. Lory, president of the Board of Trustees of our Fort Collins church. Prof. Lory declared that the paramount need of the liberal movement is co-operation and a missionary spirit, and with an enthusiasm that was convincing and contagious he urged that "if our cause means anything to us," it is bound to produce these results. Whether by accident or design, I do not know, but Prof. Lory was the last speaker but one at the closing banquet and as really spoke the final vital word of the conference as he had spoken its opening word.

With Mr. Francis B. Hill of Colorado Springs, President of the Rocky Mountain Conference and a veteran in the liberal cause, in the chair, the first session began. Fittingly, it was devoted to a statement of our ideals and problems as a religious body, and no one could have put these ideals and problems more clearly or convincingly than Dr. Ward did in a few terse, well-chosen sentences. Dr. Ward would perform a genuine service to the cause of vital religious thought and life if he would elaborate his statement into a brief tract to be issued, if possible, by the American Unitarian Association.

The problem of religion, he said,

especially for the liberal churches, is the discovery of the real God by the man. The necessity is laid on the men of to-day—upon none so plainly or so surely as those of the liberal faith—of providing a substitute for ideas and conceptions which are outgrown and obsolete. In the first place, the world must be furnished with a substitute for the old notion of authority in religion. This substitute, Dr. Ward declared, is individual consciousness plus the knowledge of modern times. In the second place, men and women must gain a different conception of God from that which was natural to the old cosmogony. Science has rendered the older thought of God unavailable, and religion knows no more vital necessity than that of helping men to such a thought of God as shall be not only rational, but adequate to life. In the third place, the world has got to have a new thought of man—what the real man is: not a fallen creature, but an ascending creature. Without this conception a vital and rational religion or an efficient church is impossible.

At the Sunday School Meeting the special topic was "The Church and the School." Mr. Gabriel, the genial and efficient superintendent of Unity Sunday School, Denver, was the chief speaker. Mr. Gabriel's talk was preceded, however, by a most interesting object lesson given by the superintendent and Sunday School of the local church. The superintendent is a young man of perhaps 21, Mr. Ralph Jeffries, a student in the State Agricultural College, a young man of ability and devotion and enthusiasm who seemed clearly to feel that the work he is doing is eminently worth while. The singing by the school was fine and the talk of methods and ideals by the young superintendent most interesting.

Mr. Gabriel spoke from his long experience as Sunday School superintendent in Denver. He emphasized the value of singing, the need of variety, and the importance of cordiality. No point made in his address was finer than that the great object of a Sunday School is not merely instruction, but *life, character.* And this end is to be attained not primarily by the formal lessons, but more by the spirit of the place and the personality of the teachers and leaders.

The conference sermon was preached Wednesday night by Rev. William S. Nichols of Colorado Springs. His subject was "The Church and Reform." The sermon was dignified in both structure and delivery and was a defense of the church against the frequent criticism brought against it. The preacher declared that the church is no better than the people who compose it, that it is simply the expression of human religion. Just now people are trying to get along without the church. To-morrow it is likely that they will discover anew their need of the church. Many notions of reform were declared to be erroneous, that human society cannot be reformed from without, but that it can reform itself. And whatever reform takes place, the preacher held, must begin with the individual and not with the mass. The need of the church is greater to-day than ever before, and that most of the advance toward better living has been initiated by the church.

Thursday morning's session opened with a meeting devoted to the Y. P. R. U., with Mr. Scott Wisner, President of Unity Guild, Fort Collins, and a student in the Agricultural College, presiding. The meeting was opened with a duet by two members of the Guild, Miss Annis and Miss Page. And right here be it said that the noteworthy excellence of the singing in this church is due to two causes, chiefly: first the fact that the young people of the church are entrusted with all the singing, thus involving the element of devotion to the cause; and second, the richness of the music in our song and service book.

The speeches of the half-dozen or more young men who took part in this session are entirely worthy of a separate report, so full of enthusiasm were they and so clear was the ring of sincerity and earnestness in every one of them. One could not escape the feeling that if the ministry of Dr. and Mrs. Ward in Fort Collins had resulted in nothing

more than the organization of this Guild and the enlistment of these young men and young women and their vital thinking on the serious problems of life, it were a compensation of one's ministry above all price.

Just a brief selection from the addresses of these young people: "Since our colleges are teaching liberal ideas in science and philosophy, why should not we young people adapt ourselves to this new thought in our religious ideas and life?" "The Y. M. C. A. is constantly getting subscriptions from liberal students. Why not support our own organization in the college instead of being *associate members* of a Y. M. C. A.?" "A good many people are coming to doubt the Christian religion. Liberal churches give them a place to which to turn." "Many students do not know where they stand in religion. The Y. P. R. U. helps such to find out where their place is."

Without any intermission or any diminution of the attendance or enthusiasm, the Men's Club meeting followed, with the president of the conference, Mr. Hill, presiding. Prof. Paull, Secretary of the Club, in an exceedingly interesting address, told the story of the club and defined its purpose. Its objects are *social*, *missionary*, *contributory*. The constitution provides that every meeting's program shall include at least these two topics: *The Unitarian Cause* and *Civic Movements*. One of the activities of the club has been missionary work in adjoining towns. A very important development of its work has been lay preaching, and the same is also true of the Guild. It is the purpose of Unity Court to hold frequent meetings the coming year in the other towns of northern Colorado, thus furnishing the most practicable solution of the missionary problem in that section of our field. Another natural result of the formation and work of this club is a decided increase in the membership and efficiency of Unity Church.

Following Prof. Paull, the Field Secretary outlined the Lay Center plan as a possible adjunct to the club's work. Remarks and suggestions were made by Dr. Utter, Dr. Glover, Mr. Brockway, Mr. Gabriel and Mr. Hill who declared that as a rule the men in a church do nothing and the women do all.

After lunch, which was served by the ladies of the church, the meeting of the Rocky Mountain Associate Alliance was held. Mrs. F. M. Keezer of Denver, Director of the National Alliance for Colorado, presiding. The minutes of the last meeting were read by Mrs. Hawley, and after suggestive remarks by the very efficient presiding officer, the election of two vice presidents was proceeded with, Mrs. Watson of Salt Lake City and Mrs. Dean of Helena, being chosen, respectively, as 1st and 2d vice-presidents of the Associate Alliance.

The reports from the various branch alliances were then made. Most of the branches reported activity and reasonable success in their work. The most noteworthy report was that of the Fort Collins branch, which has cleared $1284.19 the past year and raised a total of $1875 since Dr. and Mrs. Ward have been here.

The principal address of this session was made by Miss Emma C. Low, who came as the representative of the national body and brought the cordial greetings of fellow-workers in the east, to say nothing of the cheer and enthusiasm of her own charming personality and the contagious optimism of her earnest words. Her story of the work of the Alliance branches the past year was most inspiring, every appeal but one having met with a hearty response and hundreds of dollars, in the aggregate, having been contributed to our cause all over the wide field. The keynote of Miss Low's address harmonizing finely with that of Prof. Lory at the beginning, was the need of closer and fuller co-operation.

Mrs. John Boyd Davis followed with a report on P. O. Mission work. An interesting part of her report was the reading of two letters: one from Rev. Stephen Peebles, telling of a new opportunity for liberal work in western Colorado, and another letter to Mr. Peebles from a group of people in Car-

bondale, expressing their appreciation of his recent meetings there and their hope that he can come to them regularly. A motion was made on the spot and unanimously carried, extending the warm greeting of the conference to Mr. Peebles in his work.

The final session of the conference, immediately following, was called a "Church Co-operation Meeting". The principal address was made by the Field Secretary, who briefly outlined the Collegiate Preaching idea as presented by Dr. Ward at the September meeting of the conference at Denver, and then stated and emphasized the ideals which claim the attention and devotion of our churches.

If, as Dr. Crooker has cogently stated in his recent book, the church no longer leads, it is *because*—among other reasons—*it is attempting to live on the past, because it so generally accepts, at least tacitly, the ethics of an atheistic commercialism, and because it has no world-ideal.*

If our liberal churches are to demonstrate their usefulness and justify their existence, they must be co-operative and aggressive—in a word, missionary. They can be missionary only as they possess the consciousness of a Divine Order in the world—in the world of here and now—of a great possibility to be realized and a great task accomplished. These given, all other needful things will follow.

Rev. Mr. Ruggles, minister of the Universalist church in Denver, who was present at the Thursday sessions, took part in the discussion, expressing the conviction that temperamental differences would make impossible the union of the two liberal bodies, and declaring that a complete gospel must appeal to the heart as well as to the head.

At 7:5 Thursday evening about a hundred people sat down at the well-filled tables in the basement of the church where dinner was served by the ladies of the Fort Collins society. After the dinner, Prof. Paull as toast-master, opened the speaking and introduced the speakers. No attempt can be made to summarize these addresses. But the writer does not hesitate to say that not even in Tremont Temple has he listened to addresses which, in wit or humor or solid intellectual meat, surpassed those of this banquet. There was not a dull moment in the three hours or more of speaking.

Too much cannot be said in praise of Dr. and Mrs. Ward and their noble band of fellow-workers in the Fort Collins society not only for the success of this conference and the enthusiasm it kindled, but also for the example of energetic and intelligent service which they are giving in this growing city of northern Colorado. That they were nobly seconded in their endeavor to make this meeting one of vital value is shown by the fact that 20 delegates came from the Denver church with Dr. Utter and a dozen or more from Greeley with Mr. Brockway, and the further fact that the attendance at the regular sessions, in spite of the claims of business and professional duty, reached 76 and was at no time much below 50. This conference at Fort Collins marks the beginning of a new epoch in the cause of liberal religion in Colorado, if I am not mistaken, and throughout this department. It leaves us all looking forward with eager anticipation and deepened courage to the regular annual meeting of the Rocky Mountain Conference in Salt Lake City in the fall.

WILLIAM THURSTON BROWN.

The Ministers' Institute

The program of the Ministers' Institute, to be held at Templeton, Mass., Oct. 5-8, has just been given out, and presents a most attractive outlook. Rev. E. H. Hall, D. D., of Cambridge will give the address of Monday on "Our Unitarian Tradition"; other addresses will be: Tuesday a. m., "The Ethical Phases of Property Inheritance and Transmission"; "The Minister's Relation to Public Service", Rev. W. I. Nichols; Wednesday, "The Modes of Public Worship in the Light of Religious Psychology", by Rev. F. A. Christian; "Evolution Since Darwin;" by Dr. Chas. P. Morgan; "How Shall

the Moral Supremacy of Church and Synagogue be Regained", by Rabbi Stephen S. Wise of New York; Thursday, "The Education of the Minister", by Rev. Edward Hale; "Rudolph Eucken as a Christian Philosopher", by Rev. Howard N. Brown; "The History of Religions and the Finality of Christianity", by Prof. Geo. F. Moore, D. D., of Harvard Divinity School.

One session of the Institute will be given to an open discussion of problems and conditions with which ministers have to deal. To facilitate the work of the committee in planning for this meeting, will you kindly send to Rev. Adelbert Lathrop Hudson, Newton, Mass., any subjects you would like to have discussed? If convenient, *do it now.*

BOOK REVIEWS

Discussion will not be confined to the following volumes, but is intended to include any books of the last two years upon which members may wish to speak. The following are suggestions for reading:—

Group 1. *Philosophical.* "The Psychology of Religious Belief", J. B. Pratt; "What is Religion?" W. Bousset; "Religion and Historic Faiths", O. Pfleiderer; "Philosophical Problems in the Light of Vital Organizations", E. Montgomery; "Pragmatism", W. James; "Lectures on Humanism", J. S. Mackenzie; "Philosophy of Loyalty", J. Royce.

Group 2. *Ethical and Social.* "New Basis of Civilization", S. N. Patten; "Jesus Christ and the Civilization of To-day", J. A. Leighton; "Christianity and the Social Crisis", W. Rauschenbausch; "The Church and the Changing Order", S. Mathews; "The Church of To-day", J. H. Crooker; "Sin and Society", E. A. Ross; "The Money God", J. C. VanDyke.

The headquarters of the Institute will be at the Templeton Inn, where the members will be accommodated during the session. The manager has made a uniform rate of $2 per day.

Templeton is a ride of about half an hour on the electric cars from Gardner, which is on the Fitchburg Division of the Boston & Maine Railroad. It can also be reached by electrics from Athol and Otter River on the Fitchburg Division, Haywood on the Worcester branch of Fitchburg Division, and by train from Winchendon. Full information in regard to railroad and electric connections will be given in the *Christian Register* for September 24th and October 1st. If one hundred attend the Institute, it is expected that reduced rates will be obtained as in previous years.

Rules for A. U. A. Nominations Adopted in Boston

1. The Nominating Committee shall consist of eight (8) members who shall be elected on the same ballot as the directors and in the following manner, viz:

In May, 1910, there shall be elected two members from New England, one member from Southern States and one member from Middle States to serve one year; two members from New England, one from Pacific Coast and one from Western States to serve two years; and annually thereafter four (4) members from these groups shall be elected alternately for two (2) years. This committee shall have power to effect its own organization and to fill vacancies in its membership.

2. Said Committee, until the first day of April in each year, shall receive suggestions and recommendations of names to be put in nomination for directors at the next election, and on the first day of April, or as soon as practicable thereafter, shall prepare a list containing names of candidates for the executive offices, and containing at least six names of candidates for directors, other than the executive officers, to wit: the names of at least four candidates from New England, of at least one candidate from the Middle and Southern States, and at least one candidate from the Western States and Pacific Coast.

3. Said Committee shall send such lists, with a form of ballot attached, to each of the churches or missionary

associations entitled to representation at the next annual meeting, and request them to vote for the nomination of candidates for the offices to be filled, and to return their ballots to the committee, —and in so voting, to select four candidates for directors for three years from the New England States, one from the Middle and Southern States, and one from the Western States and Pacific Coast, of which six candidates one at least shall be a woman and not more than three shall be ministers.

4. Before the first day of May said Committee shall count said ballots, and publish the names of the candidates so nominated in the *Christian Register*, and have them printed upon an official ballot to be presented at the annual meeting.

5. The Committee shall also place in nomination for any office the name of any person in whose behalf has been filed before April 15th a nomination paper signed by at least fifty (50) Unitarians of adult age, provided that no more than five (5) of such signers shall be connected with the same church or parish.

The Southern Conference

The twenty-first annual meeting of the Southern Conference of Unitarian churches was held with the Church of Our Father, Atlanta, Ga., May 5, 6 and 7. The attendance of delegates was larger than for many years. Mr. John L. Moore of Atlanta, President of the Conference, made the opening address. The reports from all the churches in the Conference showed a healthy life and a bright and hopeful outlook for the future. The church in Dallas, Texas, reported that it no longer needed financial aid from the A. U. A. Chattanooga reported a genuine Unitarian revival with the installation of Rev. H. H. Lloyd, a minister of Southern birth and training. The church reported that it expected to be self-supporting within a year. Rev. A. J. Coleman brought an encouraging report from Jacksonville, Florida. A new church is in process of erection, which, when finished, will give the sense of permanence which is needed to create the confidence which will bring a full measure of success.

Rev. John L. Robinson reported a valiant determination to hold the fort in Richmond, Va., in spite of the extreme difficulties which a liberal church has to meet in an atmosphere of intense religious conservatism. The new chapel with the lot is entirely paid for and Mr. Robinson is now engaged in raising funds with which to purchase a parsonage.

The church in Atlanta is passing through a crisis of adjustment to new social and civic conditions which seem to demand a radical departure from the missionary methods of the past. A movement has been inaugurated to unite the Universalist and the Unitarian congregations in a union liberal church which would be strong and self-supporting. There are some obstacles to be overcome before such a union can be consummated; but the general feeling in both congregations seems to be in favor of the movement. Rev. E. Dean Ellenwood, minister of the Universalist church, is a young man of unusual ability and breadth of sympathy, with a sane comprehension of what the exigencies of the situation in Atlanta demand.

The reports from the churches in New Orleans, Charleston and Louisville were full of encouragement and hope for the future of our Unitarian work in those cities.

The missionary work under the direction of the National Alliance was reported in a stirring address by Mrs. Mary B. Davis of New York.

The Conference sent a hearty word of encouragement and sympathy to Rev. Walter C. Pierce of Oklahoma, who has kept steadily at his post in that isolated field, in spite of serious difficulties arising from the financial strain of the past year.

Rev. Ulysses G. B. Pierce of Washington, D. C., represented the A. U. A. at the Conference and presided at the Missionary Council.

The address of Mr. Pierce on Wed-

nesday morning and his sermon in the evening on "The Church of To-day" were sources of splendid inspiration to the Conference.

The Conference held a Sunday School session, opening with an address on "What is the Sunday School For" by Rev. E. Dean Ellenwood, which was followed by an earnest discussion, which showed that the problem of the Sunday School is still far from being solved in our Unitarian churches. The Conference appointed a special committee to report on the subject at the next meeting, which is to be held at New Orleans.

The Conference closed on Thursday evening with a platform meeting, at which the general topic was "The Unitarian Church as a Working Force". Rev. Marion F. Ham of Dallas, Tex., spoke of the "Influence of Unitarian Thought in Literature". Rev. W. H. Ramsay of Louisville, spoke of the "Unitarian Ideal in Education". Rev. H. E. Gilchrist spoke on "Unitarianism in Politics". Mr. L. S. Thorne of Dallas, made a stirring address on "Unitarian Ideals in Business", and Rev. U. G. B. Pierce closed the meeting with an earnest talk on "Our Share in the Unitarian Mission".

Pacific Unitarian School

The Pacific Unitarian School for the Ministry has just finished its fourth year, and on May 12th graduated its first class of two; one with the degree of Bachelor of Theology, and one with a Certificate of Graduation. The degree is given here only to those already having a college degree. Both graduates go to Harvard for next year. The first Commencement was a memorable event for the friends of Unitarianism on the Pacific Coast. The Commencement address was given by the Rev. William Day Simonds of Oakland, on "The Pulpit of Power"; and a delightful address on behalf of the co-operating institutions was given by Professor C. S. Nash, Dean of the Pacific Theological Seminary (Congregational).

The Dean's report for the year shows an enrollment of six regular students, the same as last year, besides four special students from other schools coming in for special courses. Our students have also gone to other schools and to the University for a part of their work. The outlook is good for at least four excellent students to enter at the opening of the next term in August.

The school has the past year occupied its own building, with accommodations for teaching, library, dormitory and commons. It is strongly hoped, however, that steps may be taken within the coming year toward the erection of permanent fire-proof buildings on the lot opposite the University campus, which was given the school last year, on condition that buildings be erected on it within a limited time. The library has grown by 1,739 volumes within the year, and now numbers 5,706 volumes. Its collection of Unitarian periodical and similar literature is believed to be the equal of any in the country. Special lectures have been given the past year by Rev. F. L. Hosmer on Hymnody, by Rev. Jenkin Lloyd Jones on the Christian Ministry, by Rev. A. P. Reccord on the Sunday-school, by Rev. Charles W. Wendte, and others.

The Dean's report calls attention to the need of an increased faculty, of permanent buildings, of scholarship funds, and of increased funds for contingent expenses. The school is receiving the hearty support of the Pacific Coast churches, and hopes that friends in other parts of the country will remember that those churches number only twenty-five, and will join with them in furnishing the necessary support.

Christianity not only demands, it also creates, brave people—brave people who, free from complaining, free from overmuch seeking of even rightful pleasures, free from any cowardly flight from the world, in the very midst of the world hold up unshaken the banner of righteousness and never despair of its victory.—*Carl Hilty.*

Symposium

To what extent can Unitarian churches engage in such methods of ministration as those recently engaged in by Emmanuel Church, Boston, which have caused so much discussion?

Rev. A. P. Reccord, Minister of Unity Church, Springfield, Mass.:

I do not think that a Unitarian or any other church would be strengthened by imitating the example of Emmanuel Church. The success of the so-called "Emmanuel Movement" is not due to the fact that it was inaugurated under the auspices of a church and by Christian ministers. It is due to the fact that Dr. Worcester and Dr. McComb are both trained psychologists. Had they inaugurated the movement under any other auspices it would have been equally successful. Nothing but harm could result if every church, no matter how untrained its minister, should feel compelled, in order to compete with its sister churches, to launch a similar undertaking. For a church to forsake its real mission in order to experiment in "mental therapeutics" betrays a fatal blindness to that mission or a lack of faith in its power to fulfill it.

It is well that each community should have some effective agency for healing the real or imaginary ills of men by mental suggestion but there is no inherent reason why it should be under the auspices of the church. On the contrary there is every reason why it should not. It belongs more properly to a Psycho-therapeutic Association, similar to the various District-nurse Associations, which cannot be suspected of trying to compete with Christian Science or to restore the waning power of a religious organization. The church may then furnish the inspiration but it should leave the actual administration to those who are trained for that specific work.

A. P. Reccord.

Rev. Loren B. Macdonald, Minister of the First Church in Concord, Mass.:

To what extent can Unitarian churches engage in such methods of ministration as those recently engaged in by Emmanuel Church, Boston, which have caused so much discussion?

To the extent, first of all, that this kind of effort is backed by the sympathy and co-operation of the people of the church. The minister cannot do it alone, or in the face of serious opposition on the part of his parishioners. He cannot afford to lose any moral and spiritual influence he may have in order to engage in a work that must at all events be subordinate to the main purpose of the church, and a work that is, moreover, still in the nature of an experiment.

I do not forget in this that the minister is a prophet as well as a priest, and that if he is seriously convinced of the efficacy of the new curative movement, believing that the whole gospel includes the complete man, body as well as soul, then it is his duty to lead his people out into the broader way. But even then he must assume some faith and good will on the part of those whom he would lead. Granted that faith and good will, I do not see any reason why a Unitarian church should not add this larger gospel of good health to the present gospel of character and spiritual culture. Unitarians would engage in the work always under the limitations of reason and the scientific method. They would occupy the attitude of learners and investigators in the presence of yet unexplored regions of psychical law. Avoiding the position of the crank and the faddist, they would still be animated by the spirit of free and fearless inquiry, making the best possible use of the laws of spiritual healing so far as warranted by experience.

Back of all the arguments offered by Unitarians against the adoption of this new work of healing we perceive one

great restraining force, the spirit of conservatism and respectability. I doubt if any thoughtful Unitarian who has studied the subject can fail to see that certain spiritual states have a tremendous influence on bodily conditions. Nor can the Unitarian who has genuine sympathy for his fellow-men fail to see the extent to which human lives are robbed of their birthright to effective, normal and happy living by physical disease. How long, therefore, can a sense of mere pride and dignity keep him from using a means of human helpfulness which was certainly used by Jesus, and is coming more and more to be used by other denominations just as respectable as his own? We have the courage to be pioneers in other directions; why should we not lead, rather than follow in this, if in any way we feel that it brings to the church an added power of making humanity's burdens a little lighter and bringing to the lives of men a little more of health and light and power?

LOREN B. MACDONALD.

Rev. Henry T. Secrist, Minister of All Souls' Church, Roxbury, Mass.:

Very little. If the specially skilled man in some church should want to do that special work I see no reason why he should not undertake it. But even then it is the side-track and not the main line.

I refer to the special meetings, classes, treatments, etc. I have been much interested in the general subject and I believe that we are bound to inform ourselves about it. There will be many ways in which the judicious minister will find a study of suggestion very helpful. But the phases of the work most talked about publicly are passing ones and do not justify the attention they are receiving. It would be very unwise for any minister or church to become absorbed in the health question and diverted from the more important work. But of course a Unitarian church can do the work just as well as any other church.

HENRY T. SECRIST.

Rev. Geo. A. Thayer, Minister of First Congregational Church, Cincinnati:

The movement towards directing the motive forces of religious belief to the treatment of disease derives much of its present revival in this country from Mrs. Eddy's cult, with its appeal to the authority of Jesus, and his immediate disciples, as the great healers of bodily infirmities.

Her familiar argument is that the founder of the Christian church was a miracle working physician, devoting the larger part of his activity to healing and resurrections, therefore the genuine modern Christian should copy him in these respects.

This however, is an old pretension of ecclesiastics, until the era of Protestantism, which rejected with scorn the claim of the Church of Rome and some of its predecessors, that the healing gift was inherited by a special legacy from the founder of the faith.

Protestants for the most part have drawn the line at which the miraculous power ceased, at the end of the apostolic generation; and have looked upon the mass of traditions of cure and return from the grave which fill the Roman Catholic biographies of the saints as the creation of pious imposture, or of that spirit which is always expecting the marvellous, which invariably pervades ignorant communities.

The modern critical and scientific temper has gone farther than the old type of Protestantism, in that it looks with suspicion upon all reports of the healing of desperate diseases by saint, apostle, prophet or Messiah as the invention of the myth making tendency or of the atmosphere of superstition. In this category of imaginative inventions are included the legends of the Old and New Testaments. And representative modern Unitarians accept this skeptical temper toward the marvellous as the only safeguards of religion from all sorts of insanities and fanaticisms.

The founder of the Christian faith was a reformer of the intellectual and ethical point of view of his nation and age with regard to religion.

For his contribution to the secret of right living and his essential interpretation of the key to the problems of the universe, does he command reverence and imitation. What he actually thought and did with regard to the cause and cure of bodily ails or mental troubles is too obscure a matter and too much entangled with the known delusions of the elder ages, to be entitled to form the basis of religious activity.

And the renewal of emphasis upon primitive Christian ideas of faith seems to some of us a reversion to an unscientific, irrational and fast disappearing view of nature and life.

II

Certain foreign missionaries to dark countries find it profitable to combine the dispensation of medicines and the resort to minor surgery with their presentation of the gospel, chiefly because thus alone can they catch the attention of those whom they would convert. Few of them, however, would boast of their medical art as a proper feature of diffusing sound religion, for it has been generally felt among thoughtful clergymen and other educated religious teachers, that the domains of instruction in faith and of caring for the body should be kept apart because each demands specialization of skill and training.

The day of the universal family doctor is passing; and few enlightened medical men deem it wise to undertake to care for all sorts of bodily infirmity. The surgeon declines to deal with fevers and the oculist undertakes exclusively the care of the eyes.

It may be that here and there a general scholar, or a person trained in a theological school, has a genius for dealing with certain emotional conditions out of which spring some physical collapses; but such an one is likely to be too exceptional of endowment to constitute a safe model for his professional class, and the chances are that he will, if he is a disciple of the old school Christianity, tend to ascribe his skill to a peculiar divine aid and authority; a tendency which is apt to degenerate into unconscious fraud or even half confessed imposture.

The minister who rejects all thought of acting under especial divine guidance is seldom likely to have any fitness for helping mental troubles outside of those originating in irrational ideas of theology or undeveloped morals; he may clear up intellectual doubts, help make plainer the path of duty, and call the attention of his confident to the undeveloped resources of religious hope and confidence.

But to touch the springs of physical vigor; to correct unsanitary habits and prescribe suitable diversions for the brooding and foreboding mind, belongs to the air of the hospital; not to the region of the church whose votaries by a large majority are sufficiently well in body and mind to tax all the mental and moral resources of the minister.

Let him gratefully refer the sick to the better equipped physician.

George A. Thayer.

Notes from the Field

Third Religious Society
Dorchester, Mass.
Rev. D. Roy Freeman
Minister

On May 6th, occurred the ninety-fifth anniversary of the Third Religious Society in Dorchester. A musicale of first-class talent was held in the church on that date for the benefit of the Music Fund at which $125 was realized.

On the following Sunday, Mr. Freeman's subject was "Our Ninety-fifth Anniversary." He reviewed the past history of our Society—speaking particularly of the causes of the separation from the Second Church; and then emphasized the progressive attitude toward the highest and best in all church life which has always been a characteristic of this church.

On the next day, May 11th, the annual meeting of the church members was held in Parish Hall. Eighty-three members responded to the roll-call. After a social meeting and supper three former ministers, Rev. H. G. Spaulding, Rev. G. M. Bodge and Rev. W. I. Lawrance, gave reminiscences of their pastorates with us. A paper written by our oldest member giving her earliest recollections of her

church life, was read by her son and was most interesting.

After hearing of the past life of the church we felt inspired to go forward and make the next ninety-five years show as fine a record.

Second Cong. Society
Lynn, Mass.
Rev. Albert Lazenby
Minister

In the death of Mr. Charles H. Newhall, president of the Lynn Gas and Electric Company, the parish loses one of its most influential and helpful members. His interest in the parish is indicated by some of the provisions of his will. There is a bequest to the Unitarian church in Lynn of $20,000, on condition that the erection of a new church building is begun within two years, and $7,000 additional for a new organ for said church; "but, if they do not begin the erection of said church within two years, the bequest to the society is to be $10,000." In addition to this generous bequest the parish has also received a gift of a parsonage costing $12,000 from Mr. and Mrs. Charles S. Purinton. This opportune gift and the prospect of a new church not only encourage the minister and the parish to renewed effort, but indicate a most desirable condition of interest in the moral and religious enterprise for which the church stands.

First Congregational Church
Leominster, Mass.
Rev. F. J. Gauld.
Minister

Our church has had a very successful winter in every way. The numerous church activities have been well sustained, and many local appeals for help have been answered, as well as the usual contributions made for our denominational needs. All the auxiliary societies connected with the church are in excellent condition, especially the Alliance which has had an unusually prosperous year and closes its meetings for the year with a balance of nearly $150 in the treasury. A recent event of great significance has been the exchange between Mr. Gauld and Mr Tuthill, the minister of the Orthodox Congregational Church,—the first time for many years, if not the first in the history of the two parishes that the two ministers have exchanged pulpits.

Mr. Gauld will represent the A. U. A. at a meeting of the British Unitarian Association, to be held in London, June 9th, and will remain abroad during the summer. During his absence, our pulpit will be supplied, except during August when the church will be closed as usual.

First Unitarian Society
Chattanooga, Tenn.
Rev. H. H. Lloyd
Minister

With the coming of our new minister, Rev. H. H. Lloyd, a genuine revival of life and interest has come to our church in this city. The congregations have already more than doubled. A goodly number of earnest men and women, of highest standing in the community, have become interested in the services and activities of the church, and in every way the outlook is brighter for the success and prosperity of the church than it has been for a great many years. Mr. Lloyd is an able preacher, a clear thinker, and an earnest religious man. He is succeeding in a remarkable way in getting hold of the thoughtful men of Chattanooga. This is a rapidly growing progressive and truly modern city. With such a leader, our church ought to become very soon one of the strongest Unitarian churches in the South.

New Books

MR. CREWE'S CAREER. By Winston Churchill. New York: The Macmillan Co. $1.50.

Mr. Churchill first became known to us in the days when the pseudo-historical romance was the vogue. His ventures in that field were not as bad as the rest, perhaps, but had their phenomenal sales. In later days Mr. Churchill has become interested in politics: has begun to have a career of his own, and to find at any rate an interested field to exploit in his literary enterprise. "Coniston", the first book of his "second manner" is on the whole the best thing he has done. The story is human and interesting, the character-sketching original and the political material well handled.

"Mr. Crewe's Career" is more of the same sort. It recites a chapter of railroad politics such as we can easily believe to be like unto things actually happening in—well, a State not west of the Connecticut River. The story is well told on the whole, though not with the nicety of "Coniston". The characters at any rate are vigorously drawn. A railroad president and his loyal attorney, honest to the last detail of that insidious form of dishonesty which consists of manipulating legislatures and party conventions to the interest of stockholders, the self-seeking and self-deceived "reformer" who strives for a "career" by fighting the monopolist's interests, the real reformer who is the hero of the tale—all are depicted graphically and in good proportions. The love-story

is indeed a little incidental, over-laid upon the political drama which dominates the book rather than interwoven into its substance;—a serious blemish; and the heroine, the railroad president's daughter, is a bit impossible, though very life-like and charming. The love affairs are simple, obvious and without much subtlety of evolution, the only embarrassment in the case arising from the fact that the hero-reformer (arrayed against the railroad interests) is at once the son of the corrupting attorney of the iniquitous corporation, and lover of its president's daughter. Mr. Crewe himself has little to do with that case or any other, as the issue works out, and while rather well drawn is poorly articulated into the story. In fact the story is not very artistically assembled and the movement is slow. Still it all comes out well: a good political point is made and moral adorned: and some wholesomely interesting chapters added to the world's fund of passing fiction. We hope Mr. Churchill's next tale will have as vigorous characters as this, and be much better written.

THE CHRISTIAN FAITH AND THE OLD TESTAMENT: by John N. Thomas, President of Middlebury College. New York. T. Y. Crowell & Co. $1.00 net.

This book is one of an increasing number of recent volumes which make for sanity in the Christian church. It has the reverence of high faith and the courage of frank open vision before the achievement of modern scholarship and investigation. It seeks to find a good product and not a bad one in the final out-put of what is known as higher criticism. Its spirit is well manifested in a passage half-way through the volume:—

"Criticism bears no sword which can wreak the slightest injury upon any truth which is really true, nor diminish aught the force of any law or precept which finds the conscience of its own might. But criticism is full of destructive power against the opinions of those who would oppress their brothers in the name of God, who would pray selfishly, who would worship or keep the Sabbath for their own mean advantage, or who think to confine the grace of the Almighty in the puny channels of their own creed or sect."

President Thomas' purpose is to release the essential gospel of Christianity from the thrall of Old Testament traditionalism. His appreciation of the exalting value of the real core of the Hebrew literature is definite and unstinted. Indeed the resume of "The Development of the Religion of Israel to the time of Amos", of the fourth chapter is very inspiring as well as illuminating, and thoroughly fair. But his treatment of "The Difficulty of Understanding the Old Testament" and his discussion of the "Five Points of Old Testament Criticism" are frankly emancipating of the "spirit of Christ" from the superstition and limited spirituality of the literatures which lay behind his time. "For nearly twenty centuries" he says "the Church has been trying to make a book mean what it does not mean, and to turn the law which was a schoolmaster to lead to Christ into the very portrait of his glory. The damage from the endeavor has been great. . . Some of the noblest men God ever made have been less than their best because they made Moses the equal of Christ, and Abraham the equal of Paul."

Dr. Thomas has an incisive and attractive style: and wastes no pages with unnecessary writing. His point of view may not be exactly that of a Unitarian reader, but his direction of progress is surely parallel with ours.

AN OPEN LETTER TO CARDINAL GIBBONS: Apropos of his Interview on the Separation of Church and State in France. By Paul Sebatier. Translated by John R. Slattery. Boston. Sherman, French & Co. 60c. net.

This little volume will be very welcome to many American readers who desire to get at the heart of the recent crisis in France as regards things ecclesiastical. Cardinal Gibbon's Interview in Baltimore is given practically in full, with explanatory introduction, after which follows the trenchant but very courteous rejoinder of the celebrated French scholar, who insists on his loyalty to the Mother Church, but no less to the cause of Truth and Progress which he believes to have been on the side of the government. Indeed it will be hard for any candid reader to miss the point that *religion*, no less than governmental interests, demanded just that outcome of affairs which was consummated in the action which so grieved the Church of Rome and its zealous representative in Baltimore. M. Sabatier is a graphic and forceful writer; we cannot miss the suspicion that his English translator has not always done him justice, and that the translation limps a little in its transferal of idioms. Yet the work is scrupulously done, and the volume certainly put in attractive form by this enterprising young Boston house.

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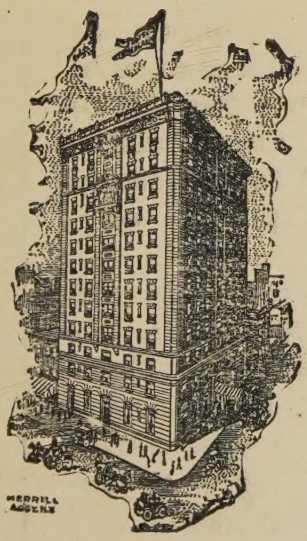

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